

This Peice presents Grave Seneca, of Whom
Corduba boasts, nor leße the Pride of Rome.
Whoße Tragick Muße the Latian Scene did raiße,
And Vy'd with the Greek Drama for the Bayes.
Buskind Philoſophy and made the Stage
A Schoole of virtue to the Vicious Age;
His Pen, as Counsels to Brave Ends inclind,
Romes Greatneſs These, Its Goodneſs This Deſind.

THE

TRAGEDIES

OF

L. Annæus Seneca

THE

PHILOSOPHER;

Viz. { MEDEA,
PHÆDRA and HIPPOLYTUS,
TROADES, or the *Royal Captives*,

AND

The Rape of HELEN, out of the *Greek* of *Coluthus*;

Tranſlated into *Engliſh Verſe*; with

ANNOTATIONS.

To which is prefixed the

Life and Death of SENECA the Philoſopher;

WITH

A Vindication of the ſaid Tragedies to Him, as their Proper Author.

Adorn'd with Sculptures *repreſenting each Hiſtory.*

By Sir EDWARD SHERBURNE, Knight.

—*Nec in Turbam, nec Turbæ*—Manil. Aſtr. l. 2.

LONDON: Printed for *S. Smith* and *B. Walford*, at the *Prince's Arms* in S. *Paul's Churchyard* 1702.



45.
1. 16.
595.

To the

BLOOMING VIRTUES

Of the Hopeful Infancy of

Richard Francis Sherburne, Esq;

SON and HEIR-APPARENT of

The Honourable Sir *Nicolas Sherburne*, of *Stony-Hurst* in the County-Palatine of *Lancaster*, Baronet.

SIR,

IN this ultimate Decline of my great Age (broken with undeserved Sufferings) to recommend to You in the Infant-Spring of Your budding Years (to which I heartily wish a still prosperous and flourishing Increase) the English *Version of Three Antient* Roman *Tragedies,*

may perhaps by ſome be cenſured as a thing not ſuitable for me to offer, or you (at this time at leaſt) to receive.

I muſt confeſs, there is not a little Seemingneſs of Incongruity between the rough Preſent, and the tender Hands it is ſent to kiſs; and nothing of agreeable Compliance with the Gaiety of your pretty, childiſh, ſportive Humour; more delighted at preſent in beſtriding and managing Your Reedy Pegaſus, *than encountring Bookiſh Chimera's.*

Nevertheleſs, I cannot by any ſuch Objections be mov'd to deſiſt from what I deſign'd. For the Thread of my Life being already drawn out to ſo great a length, I have juſt reaſon to fear it may be ſoon broken off, and I ſo (unwillingly) loſe the Opportunity of

ſpeaking

speaking my thankful Acknowledgments of the many Favours received from Your Thrice virtuous, and Right worthy Grandfather, Your sometime much deserving Unckle, and particularly Your most Honoured Father. And therefore I made choice by this early anticipated Dedication of these Pieces to Your Name, to shew my grateful Respects to theirs.

And upon this account of my Gratitude (the most valuable Concern of my Life) I chiefly desire to become known to Posterity, and having done with any further apologizing Preface, I come now to declare what kind of Present I have made, in offering You these Tragedies.

They are antient 'tis true, being originally written more than Sixteen

Hundred Years ſince; yet betray no Weakneſs of Age, but ſtill retain ſuch lively Marks of true Roman *Wit and Poetry, ſuch Ornaments of exalted Elocution, ſuch ſparkling Sentences, and ſuch pertinent Precepts of fair Morality, as among the late Tragedies exhibited in our Modern Theatres (ſince Providence brought You on the Stage of this World) not any, nor all of them together, are able to ſhew ſuch elevated Idea's in each kind.*

And when I ſhall have told You, They are the proper and genuine Iſſue of the Brain and Pen of the Great Seneca, *the graveſt Philoſopher of his time, the moſt prudent and elegant Writer of the Age he liv'd in, the ableſt Stateſman and Politician the World*

World then knew, and (which rather adds to his Misfortune, yet takes not from his Fame) the beſt of Tutors to the worſt of Princes; it is not improbable but that theſe Tragedies (though enough valuable for their own Worth) may obtain the better Reception for ſo grave, ſo ingenious, ſo learned an Author's ſake.

Who intending to advance the Latian *Tragic-*Drama, *then in its declining State, made choice of Subjects the fitteſt to raiſe Horrour and Commiſeration, that Antiquity could furniſh him with; adapting to them Perſons the moſt celebrious in their Lives and Fortunes, yet attended with Cataſtrophes full of aſtoniſhing Atrocities. He conceiving the Repreſentation of the moſt funeſtous Events that could*

befal

befal Humanity, might beget in the Spectators ſomething not unplauſibly delightful. For ſo ſings the ingenious natural Poet * Lucretius.

Suave mari magno turbantibus æquora ventis
E terra magnum alterius ſpectare laborem
Non quia vexari quenquam'ſt jucunda voluptas.
Sed quibus ipſe malis careas, quia cernere ſuave eſt.
Suave etiam belli certamina magna tueri
Per campos inſtructa tuâ ſine parte pericli.

* *Lib.* 2. *in princip.*

'Tis ſweet, when Seas, by Winds vex'd, ſwell and roar,
To ſee unhappy Wrecks from the ſafe Shore;
Not that of ſuch Diſaſters the View's ſweet,
But that we miſs what we ſee others meet.
Sweet too it is, arm'd Troops engag'd to ſee
In War's rude Strifes, our ſelves from War's Riſque free.

And with ſuch Reflexions as theſe, the ſevereſt Tragedies (ſeen or read) may

may afford a kind of pleaſurable Diverſion.

They are taught yet a beſeeming Attendance, and not to preſs for Your Peruſal, till Your riper Years, and more conſummate Education ſhall have fitted or enclin'd You to the reading of ſuch Writings, that Favour opportunely afforded, I aſſume the modeſt Aſſurance they may not then diſpleaſe.

To make them more acceptable to Your ſelf and the Publick (tho' I no ways doubt, but that the Graces of their Originals will appear not altogether unattractive in this their Change of Language) I have added to them Annotations, partly to explicate the more obſcure and difficult places occurring in their reading, partly to di-

lucidate

lucidate the fabulous and veritable Hiſtories and Perſons therein mentioned, and reducing them (where requiſite) to chronological Exactneſs; likewiſe by giving geographical and chorographical Deſcriptions of Countries and Regions, and the topographical Illuſtrations of Cities, Towns, Hills, Mountains, Seas, Rivers, and other Places of note.

And though Your ſprightly Genius, improv'd by ſuitable Inſtruction, may happily (and I heartily wiſh it) have outgrown ſuch Helps as theſe; yet cannot I be perſwaded, but that they may be uſeful and advantagious to the Generality of mere Engliſh *Readers.*

I forbear to give You any further Trouble to excuſe a Trouble already given

given You; yet before I leave theſe Tragedies, I cannot but acquaint You, that in the order they lie expoſed to view, they ſeem to offer this Political Leſſon, That the hidden Malice of revengeful (though ſeemingly reconcil'd) Enemies, together with the flagitious, unbridled Luſts of diſſolute Princes, have been the Ruin of moſt flouriſhing Kingdoms.

And having thus recommended theſe Tragedies to Your future Acceptation; it only reſts, that I recommend Your early-promiſing Virtues to the Almighty Goodneſs to advance and perfect them, by bleſſing You with a long and a good Life, and the happy Effects of it; and granting that nothing diſaſtrouſly tragical may ever approach You or Yours. Which

Which unfeign'd Wiſh from a Heart ſo ſincere as offers it, when I ſhall be laid to my long Dormition in the Grave, may ſerve yet to awaken in You, the Memory of him who ſometime was

Your moſt faithfully devoted,

and moſt truly affectionate

humble Servant and Kinſman,

E. SHERBURNE.

Advertiſement

TO THE

READER.

THESE Three Tragedies with the Preliminary Diſcourſes of the Life and Death of *Seneca* the Philoſopher, and Vindication of thoſe Pieces to him as their proper Author; having been lately retreiv'd from Duſt and Darkneſs, wherein they had long lain, by the voluntary Goodneſs of the moſt Candid, Judicious, Learned, and nobly Generous Sir JOHN COTTON, Baronet; my moſt Honoured and Honourable Friend: are now (as the Reſult of his ſignal Civility) recommended to the favourable Peruſal of the knowing Reader, without any further Preface of Words than theſe three only;

READ, CONSIDER, (and then) CENSURE.

The

The LIFE of *Lucius Annæus Seneca*, THE PHILOSOPHER,

Author of the Three following TRAGEDIES.

HATH been already written ſo exactly by the moſt polite and learned Pens, that it would ſeem but a needleſs Undertaking here again to attempt it. But ſince Cuſtom hath ſo far prevail'd in Publications of this nature, that the Reader thinks his Expectation not fully ſatify'd, if not entertained with ſome Proemial Diſcourſe of the Life and Quality of the Author commended to his Hands; I have hereupon preſum'd to draw this ſlight *Schezzo* of ſuch a Deſign; though to make it taking, would require the Pencil of one of the moſt curious Maſters in this kind.

He was born in *Corduba*, a City of *Spain*, then a *Roman* Colony, about the middle of *Octavianus Auguſtus* his Reign. His Fathers Name (according to the beſt received Opinion) was *Marcus Annæus Seneca*, a *Spaniard*, deſcended of the *Annæan* Family, honoured with Equeſtral Dignity; commonly known by the Name of *Seneca the Rhetorician*. His Mothers Name was *Helvia*, or as ſome write it (but not truly) *Elbia*, *Spaniſh* likewiſe by Extraction, at leaſt by Birth; a Woman of a great Spirit, nor leſs Ingenuity. His Father, in the Reign of *Auguſtus*, leaving *Corduba*, made his repair to *Rome*. Whom after a while, bringing with her *Lucius*, and his Two Brothers, *Novatus* (afterwards called *Gallio*) and *Mela*, his Wife *Helvia* follow'd. There his Father long time liv'd, eminent in Favour with the Princes, and Fame with the People of *Rome*, and extended his Life till toward the end of *Tiberius* his Reign.

The firſt who ſeaſon'd our *Lucius* his Youth with the knowledg of good Letters was his Father; by whoſe Precepts, and his own Induſtry, he attained to a great meaſure of Eloquence; beſides which, he addicted his Mind to the more noble Study of Philoſophy; though diverted from it by his Father in his Life-time, who profeſt thereof an open Diſlike. He initiated himſelf in the School of the *Pythagoreans*, in whoſe auſtere Myſteries he was an early Proficient. Afterwards he left that, and betook himſelf to the more manly Diſcipline of the Stoicks.

Whoſe

Whoſe Inſtructers therein were *Socion*, *Attalus*, and *Papyrius Fabianus*, the moſt knowing of that Sect in their time: With whom likewiſe was aſſociated *Demetrius* the Cynick. In ſuch a School, and under ſuch grave Tutors, he acquired in his youth, the ſure and ſober Grounds of an eminently well-ſpent Life, which he afterwards concluded by a Death no leſs glorious.

In the Time of *Caligula* he began to exerciſe his Eloquence, and to plead Cauſes at the Bar, which he perform'd with ſuch admirable Dexterity and Grace, that it had like to have prov'd fatal to him. For *Xiphilin* from *Dion* reports, That *Seneca*, who ſurpaſs'd all the *Romans* of his time, and many elſe in Wiſdom and Erudition, for no Crime of his own, nor indeed for ſo much as the Suſpicion of any, had almoſt loſt his Life, by only pleading a Cauſe in the Senate before that malicious Emperour, who envy'd that any Man ſhould be thought eloquent but himſelf. By whom he was condemn'd and ſentenc'd to dye; yet ſoon repriev'd at the inſtance of one of his Court-Miſſes, alleging, that *Seneca* was in a deep Conſumption, and therefore could not laſt long, to give him any further trouble; which was taken for a real Truth; for by his own Frugality and Aſſiduity in Study, he had brought his Body to a very macilent and attenuated condition.

In the beginning of *Claudius* his Reign he was honoured with the Queſtorſhip; and ſoon after through the Malice of that infamous Empreſs

Meſſalina (falſly accuſing him of Incontinency with *Julia* the Daughter of *Germanicus*) baniſhed into *Corſica*, where he continu'd for the ſpace of Eight Years; during all which time we find him (as he himſelf writes in his Conſolation to his Mother *Helvia*) *in a Condition as chearful and pleaſant as when his Affairs were at the beſt. His Mind diſcharg'd of all careful Thoughts, and wholly intent upon its own Operations; ſometimes divertiſed with * lighter Studies, and then again (in a ſerious Inquiſition after Truth) contemplating human Na ure and that of the Univerſe.*

Meſſalina being now dead, and *Agrippina* ſucceeding her in the Bed of *Claudius*, ſhe (to wipe off the Obloquy that lay upon her of only doing ill things) undertook to gain *Seneca* his Releaſe from Baniſhment; which ſhe ſoon effected; perſuading her ſelf it would be an Act very grateful and acceptable to the Publique, to extend her Grace and Favour to a Perſon of his clear Reputation, and great Fame in univerſal Learning. Deſigning him in her thoughts for the Tutorſhip of her young *Domitius*, and to make uſe of his grave Advice and Councils to prepare him for the Hopes of future Domination, which was the thing ſhe extreamly deſired. Hereupon he was ſent for home; though he intended to have made a Viſit to *Athens* ere his return. But the then publick Concerns not permitting him that wiſh'd for Opportunity, he forthwith made his repair

* *i.e.* Poetry, and particularly the compoſing of Two of theſe Tragedies, *Medea* and *Hippolytus*.

to

to *Rome*, entering the imperial Palace with the Applauſe of all good Men, and there taking upon him the Tuition of his then hopeful, but afterwards moſt infamous Pupil.

Soon after his Return and Settlement in his Court-charge, *Agrippina*, that his Merit might not want any Acceſſion of Honour, to render it yet more conſpicuous to the Publick, obtained for him the Prætorſhip of *Rome*, and, as ſome add, the *Conſular Faſces*: having (before his Baniſhment) been honour'd with the Queſtorſhip and the Senatorian Dignity.

And now the ambitious Subtlety of *Agrippina* working upon the Stupidity of *Claudius*, not only perſuaded him to adopt her young *Domitius Nero* into the *Claudian* Family, but (contrary to all Right, and in prejudice of his Son *Britannicus*, his legitimate Succeſſor) to declare him Heir to the imperial Crown; ſoon after marrying him to his Daughter *Octavia*: which done, he was in a ſhort time following ſent out of this World by a Diſh of poiſoned Muſhromes.

Upon whoſe Death, his adopted *Nero* (by the extraordinary Care of his faithful Inſtructor fitted for Empire before he had obtained it) was immediately ſeated on the imperial Throne, to the general liking of the People of *Rome*, who had conceived fair hopes of his future Rule, upon the ſcore only of his good Education.

Nor were they deceiv'd in what they expected, during the firſt five years of his Reign; which

ſeem'd a Model for the beſt Princes to act by; as *Trajan*, who very well underſtood it, was wont to acknowledge, affirming *That* Nero's Quinquennium *was not to be equall'd: and that the good Fortune of* Rome *and of the whole World laſted as long as* Seneca *had any credit with that Prince.*

Who now giving the Reins to his long reſtrain'd vicious Inclinations, and adhering wholly to the pernicious Counſels of his debauch'd Freed-man *Tigellinus*, and his new Miſtreſs *Poppæa*; made it ſoon appear what an unlimited Power, join'd with extreme Licentiouſneſs, is able to produce of Sad and Diſmal.

Theſe ſtill ſuggeſted to him, that he could never be thought to act as a Free Prince without ridding himſelf of the imperious Authority of his Mother, and the Superintendency of his Maſter *Seneca*: terming him no other than a Ward whilſt under the Adminiſtration of the one, nor better than a School-boy whilſt under the Tutorſhip of the other.

About this time died (not without Suſpicion of Poiſon) *Afranius Burrhus*, Colonel of the Prætorian Bands; preferred to that Charge by *Agrippina*, whom ſhe had joined in equal Authority with *Seneca* in the Tuition and Government of her Son. *Burrhus*, for his Skill in Military Affairs, and Severity in Martial Diſcipline; *Seneca* for his Eloquence and honeſt agreeable Courtſhip. Who by different Arts and Methods jointly carried on that great Concern, unanimouſly aſſiſting

ing each other in their reſpective Charges. The Death of this Man weaken'd much the Credit and Authority of *Seneca*, his good Arts wanting the uſual Strength and Support they were wont to receive from the others mutual Friendſhip.

Seneca, not a little troubled at the Loſs of ſo great and ſo good a Friend, and finding his now headſtrong *Charge* running impetuouſly into all manner of Licentious Villany, nor ignorant of the cloſe Deſigns carried on againſt him by the Paraſitical Faction at Court, reſolved to bid adieu to a place ſo flagitious, and betake himſelf to the quiet and harmleſs Amenities of the Country, the better to enjoy his own Privacy, and the Freedom of Study. Firſt acquainting *Nero* with his Intentions, and craving his Leave and Approbation. And the better to ingratiate himſelf (as he thought) with the young Tyrant, making him a free Offer, and total Reſignation of all that envy'd Eſtate he had received (for the moſt part) from his Liberality. But this, by *Nero*, with much ſeeming Kindneſs, not without the flatt'ring Careſſes of familiar Embraces and Kiſſes, was refuſed.

However *Seneca* ſtill perſiſted in the laudable Reſolution he had taken up, and having a juſt pretence given him by the Acceſs of a feveriſh Diſtemper; he ſuddenly left the City, accompanied only by his dear *Paulina*, and a ſmall Retinue; and had no ſooner got out of the

* Noiſe, Smoke and Smell of *Rome*, than he was ſenſible that his Fever abated.

Leaving him therefore for a while to partake the Pleaſures of his coveted Retirement, give we the Reader ſome Account of his Perſon, Temper of Body and Mind, manner of Living, Eſtate and Fortune, or what elſe in him may ſeem worthily obſervable.

His Perſon was of a juſt Stature; his Body, by reaſon of his great Abſtinence and Frugality, very thin and ſpare; in his Looks appear'd a manly Gravity, void of all auſtere Sowreneſs, ſuch as old *Accius* ſtiles † *Horrida Honeſtitudo*; for that he had but an indifferent good Face, he himſelf ſeems to intimate in his 45th Epiſtle to *Lucilius*, where he thus writes; *That you deſire me to lend you my Books, I think not I am for that e'er a Jot the more learned; no more than I ſhould fancy my ſelf a handſomer Man than I am, ſhould you deſire my Picture.* How plain ſoever his Outſide might be, he had a curious Inſide; a Mind adorned with moſt excellent Virtues, and unparallell'd Erudition.

His Health was often diſturbed by frequent Diſtempers: among thoſe he particularly complained of two; one a troubleſome Diſtillation from the Brain, the other an *Aſthma* or Shortneſs of Breath; the firſt had almoſt brought him into a Conſumption; but relieved by the Strength of

* So he writes in his 104 th Epiſtle to *Lucilius*.

† By *Voſſius* interpreted *Dignitas oris in Viris fortibus & ſtrenuis.*

his

his Youth, his forbearance of unſeaſonable Times of Study, and the alleviating Society of his Friends. The latter was the more impetuous, taking him (as he himſelf complains) like a violent Storm; but the Fit laſted no longer than an Hour at a time, *For who* (ſays he) *is a long while expiring?* *The Remedy he uſed againſt this was Geſtation in a Chair or Litter, that by ſuch kind of eaſie Succuſſation he might attenuate and diſperſe the groſſer *Flatus*'s; and this he found did him good.

He had two Wives; by the firſt, whoſe Name is altogether unknown, he had Children which liv'd not long. His ſecond Wife was a young Lady of extraordinary Birth, Beauty and Behaviour, her Name *Pompeia Paulina* Daughter of *Pompeius Paulinus*, a Perſon of Conſular Dignity; whom he married when he was well advanced in years, and cheriſh'd with an unfeign'd and never-failing Love: which ſhe anſwered by the Return of a mutual and perſevering Affection; teſtified at the time of his Death, by her voluntary and reſolute Attempt upon her own Life, out of her deſire to have borne him company in the ſad Cataſtrophe of his. It appears not that ever he had by her any Children.

He was vaſtly Rich, which ſome have imputed to him as blameable and unbefitting a Philoſopher. But why ſhould it be thought more a Crime in *Seneca* to be wealthy, than it was in

* This he declares of himſelf in his 54th Epiſtle to *Lucilius*.

Plato

Plato, *Ariſtotle*, or *Cato*, Perſons of eminent Learning and Gravity of Manners, I ſee not. Or why ſo vaſt an Eſtate ſhould be more allowable in ſome baſe Freed-men, than in ſo great a States-man, I leave to indifferent Cenſurers. Eſpecially ſince by him not avaritiouſly acquir'd, or injuriouſly extorted from any, but receiv'd (for the moſt part) from the Bounty of his Prince; and by himſelf made uſe of as a means to exerciſe his Liberality and Humanity. For that he was a Munificent Friend and Benefactor, his almoſt Contemporary *Juvenal* teſtifies, *Sat.* 5.

Nemo petit modicis quæ mittebantur amicis
A Seneca, quæ Piſo bonus, quæ Cotta ſolebat
Largiri: namque & Titulis & Faſcibus olim
Major habebatur donandi Gloria. ———

We ask not what was ſent to his poor Friends
By *Seneca*, good *Piſo*, *Cotta*; when
Bounty, not Names and *Conſuls* Rods, made Men.

Dr. *B. Holyday.*

Nor can a Wiſeman be juſtly condemned for the poſſeſſing of Riches, becauſe ſome avaritious Fools are wholly poſſeſſed by them. But how little *Seneca* was, may appear by his free Reſignation of all he was worth to his ungrateful Pupil (as is before noted): which ſhew'd, He allow'd

low'd Riches a Room in his Houſe, but none in his Mind or Affections.

As his Fortune was great, ſo his Abſtinence, Sobriety and Frugality were no leſs eminent. He never in all his Life eat * Oyſters or Muſhromes; conceiving them rather Provocations of Luxurious Gluttony, than any way conducing to wholſome Nouriſhment. He never uſed to anoint his Body with Perfumes or ſweet Odours: never, or rarely, drank Wine: never uſed hot Baths, but waſh'd in cold Water, caſting over him a Courſe Veſt or Mantle; and after that, making (many times) a Dinner upon a dry Manchet, without a Table, or ſo much as waſhing his Fingers after it.

Nor did he, in his ordinary Repaſts, ever exceed the ſtrict Rules of exemplary Sobriety and Temperance. † He never lay upon a ſoft Bed, after he had heard *Attalus*, on a time, declaim in praiſe of ſleeping upon a rude Mattreſs; but lay on a hard Quilt, that would not diſcover any Impreſſion of his Body, the next Morning when he roſe. Nor uſed he ever any eaſier way of Repoſe, even in his declining Age.

Thus laid, he never clos'd his Eyes before he had called himſelf to account for the Actions of the paſt Day, by a *Pythagorical Examen.* In doing of which he imitated the Example of the good *Sextius* he ſpeaks of in his *Lib.*3. *de Ira c.*36.

* Vid. his 108 th Epiſtle to *Lucilius.*
† Vid. *Ibid.* Epiſt. 108.

by

by uſing theſe kind of Interrogatories. *What Good (O my Soul!) haſt thou this day done? In the Practice of what Vertue better'd thy ſelf? What Evil Cogitations haſt thou reſiſted? What Vices corrected? And if his Memory ſuggeſted any Fault or Error, of a Nature yet more culpable, committed through Infirmity; after having arraign'd it at the interior Tribunal of Conſcience, he diſmiſs'd it with a ſevere Reprehenſion, and a firm Reſolution never to give ti Readmiſſion.* A Practice of Piety ſo ſuperlative in a Philoſopher and a Heathen, as might well ſerve to excite in the beſt Chriſtians a ſuitable Imitation, and raiſe in the bad a juſt ſhame for their Neglect of ſo commendable a Duty.

But theſe tranſcendent Vertues of ſo excellent a Perſon, could now no longer be ſuffered to upbraid the horrible Impieties of a Tyrannical Monſter; whoſe implacable Malice againſt all Goodneſs was not to be ſatisfied, but by the ſpeedy Ruine of its great Exemplar.

To which end he ſuborns one of *Seneca*'s Freedmen, *Cleonicus* by name, to poiſon him. But that not ſucceding; a fatal Opportunity ſoon after offer'd it ſelf, by the Detection of *Piſo*'s Conſpiracy (in which divers of the moſt eminent *Romans* were concerned) of involving him in the Guilt of that Deſign. Not that *Nero* found any pregnant Proofs of his being privy thereunto; but it was a thing moſt joyful to the Tyrant, to meet with any pretence of effecting by the Sword, what he could not do by Poiſon.

To

To bring this about, one *Natalis* (and he one of the Conſpirators) depoſes *That he was ſent to* Seneca, *being ſick, to make him a Viſit, on the behalf of* Piſo, *and to expoſtulate the reaſon why he deny'd* Piſo *to have any Acceſs to him, ſeeing it would be better to exerciſe their Friendſhip by mutual Converſe and Conference.* To this *Seneca* anſwer'd, *That frequent Diſcourſes and Meetings would by no means be convenient for either of them; and that his own Safety depended much upon* Piſo's *Incolumity.* This Information of *Natalis*, *Nero* commands *Granius Sylvanus*, a Tribune of one of the Pretorian Cohorts, to carry to *Seneca*, and to demand of him, Whether he acknowledg'd what *Natalis* had alledg'd, and what his Anſwer was?

Seneca was then at one of his Country-Houſes, about four Miles from *Rome*. Thither the next Evening came the Tribune, and beſets the Houſe with a Company of Soldiers, and as *Seneca* was juſt ſetting down to Supper with his Wife *Paulina*, and Two other Friends, enters, and acquaints him with the Emperours Commands. *Seneca* told him, *That* Natalis *had indeed been ſent to him to complain* (*in* Piſo's *Name*) *of his being prohibited to viſit him; which he excuſed, upon the account of his Indiſpoſition, and his deſire of Eaſe and Quiet: And why he ſhould prefer the Safety of a private Perſon before his own Security, he ſaw no reaſon. Nor had he a Genius prone to Adulation, as was well known to* Nero *himſelf, who had oftner made tryal of his Freedom in ſpeaking, than ſervile Complacency.*

Theſe

These Words being reported by the Tribune to *Nero* (*Poppæa* and *Tigellinus*, both present, the Cabinet-Counsellors of that bloody Prince) he ask'd, *Whether* Seneca *prepar'd not himself for a voluntary Death?* And when the Tribune had assur'd him, *That he perceiv'd no Signs of Fear or Sadness in his Words or Looks*; He was thereupon commanded to go back, and tell him, *He must dye.*

The Tribune went not back the same way he came, but turned aside to *Fenius Rufus*, the Prefect; to whom he made known what Commands *Nero* had given him; asking him withal, Whether he should obey 'em? *Fenius* (possess'd with the fatal Cowardize, which had generally seiz'd all Men) advis'd him to do as he was commanded. *Sylvanus* yet went not himself, but sent one of his Centurions to *Seneca*, to denounce to him the last Necessity. *Seneca* not at all dismay'd, calls for his Will; but that deny'd by the Centurion to be brought him; turning to his Friend, he said, *Since he was not suffer'd to requite their Merits as he desir'd, he left them the only and the fairest Legacy he could bequeath them, the Image of his Life; of which, if they were mindful Imitators, they should carry away the Fame of good Arts, and that of a most constant Friendship.* And seeing them drown'd in a Flood of Tears, *he freely reproves them for it; asking, Where were the Precepts of Wisdom? Where the long premeditated Resolves against imminent Dangers? To whom were the Cruelties of* Nero *unknown?*

unknown? Or what remain'd for him to add, after the Murder of his Mother, Wife, and Brother, but the Death of his Educator and Inſtructor?

This ſaid, he embraces his Wife, and having ſomewhat confirm'd her againſt the preſent Calamity, *earneſtly beg'd of her to moderate her Grief, nor eternally afflict herſelf; but in Contemplation of her former Life ſpent in Virtue, to bear the Loſs of her Husband with all honourable Conſolation.* She on the contrary aſſur'd him, *She was reſolv'd to dye, and demanded the Hand of the Executioner.* *Seneca* unwilling to oppoſe her Glory, and loth to leave her he ſo infinitly lov'd to the Injuries of the diſſolute Times, ſaid, *I propos'd to thee, my dear* Paulina, *the Allurements of Life; thou hadſt rather the Ornament of a generous Death: I will not envy thy Example. May the Conſtancy of ſo brave and reſolute an* Exit *be equal in us both; thy End yet will be the more illuſtrious.*

After theſe Words, they both at once cut the Veins of their Arms; *Seneca*, by reaſon his Body, impair'd with Age and ſpare Diet, gave but ſlow paſſage to the Blood; cut likewiſe the Veins of his Hams and Legs. And now wearied with his excruciating Pains, leſt the ſight of his Sufferings ſhould diſcourage his Wife, or he, by beholding her Agonies, be put into Impatiency; he perſuades her to retire into another Chamber. Then calling to his Scribes (his Eloquence not failing him in the very laſt moment) he dictates to them ſeveral things to be committed to Writing. *Which publiſhed in*

his

his * *own words* (ſays *Tacitus*) *I forbear to invert, or deliver in other Terms.*

But *Nero* having no particular Spleen againſt *Paulina*, and unwilling to increaſe the growing Envy of his Cruelty, ſends ſpeedily his Commands to prohibit her Death. Whereupon, at the inſtance of the Soldiers, her Slaves and free'd Women bound up her Arms, and ſtopp'd the Blood. She after this paſs'd a few Years of her Life, with a laudable Memory toward her Huſband. But her Looks and Limbs were grown ſo pale and wan, as evidently ſhew'd ſhe had loſt much of her vital Spirits.

Mean while *Seneca* perceiving the ſlow Approach of his lingring Death, deſires *Statius Annæus*, his approved Friend and Phyſician to reach him the Viol of Poyſon he had heretofore provided (being the ſame with which the condemned by publick Judgment at *Athens* uſed to be diſpatch'd) and being brought him, he immediately drank it off; but in vain; the Paſſages of his Body grown already cold, and ſtop'd againſt the Force of the Poyſon. At laſt he went into a Bath of hot Water (the firſt he ever entred) and ſprinkling with its Blood-ſtaind Water thoſe of his Slaves who ſtood next about him, ſaid, *He offered that as a* LIBATION

* O improvidè factum, *ſays* Lipſius, *of this modeſt Omiſſion of* Tacitus. *But this is endeavoured to be ſupply'd by the Pen of an ingenious and learned* French *Gentleman, Monſ.* Maſcaron, *in a Treatiſe intituled* La Mort & les dernieres Paroles de Seneque, *by him written and dedicated to the Cardinal, Duke of* Richelieu.

TO JUPITER THE INFRANCHISER. And now ſeiz'd with the painful Convulſions of Death, he was taken thence, and carry'd into a hot Stove; with the fervent Steam and Vapour whereof he was ſoon ſuffocated.

Thus died the great *Seneca*, in the 63 *d* or 64 *th* year of his Age (for that he was 114 years old at the time of his Death, the Anonymous Annotator upon Sir *Tho. Browne* his *Religio Medici* as groundleſly affirms, as he falſly charges him with ſeveral undeſerved Calumnies) having liv'd *in either Fortune* with *equal Moderation*; in *Exile*, without *Regret* or *Moleſtation*; in the *higheſt Charges of State*, without *Pride* or *Corruption*; in the *greateſt Riches*, without *Luxury*; *in Court*, without *Flattery*. From which juſt Character of his Worth none can detract, but ſuch only as have Inclinations rather to applaud *Nero*.

His Dead Body was burn'd without any Funeral Solemnity: for ſo (it ſeems) he by his Will had ordered, when in the Height of his Riches and proſperous Fortune Whether any Sepulchral Monument were erected for him by his Wife or Friends, Hiſtory is ſilent. There are yet ſome Verſes extant (ſaid to be made and ſpoken by him *extempore* when almoſt expiring in the Bath of hot Waters) which, tho ſome Criticks will not admit of to be his, yet ſince the Learned *Olaus Borrichius* not only approves of them for ſuch, but commends them as *propè Chriſtiani* and *propè Divini*; leſt any thing ſhould be wanting

to the due Celebration of his Name and Memory, we have here inſerted them (and perhaps as he intended them) for

His EPITAPH.

Cura, Labor, Meritum, ſumpti pro munere Honores,
Ite ; alias poſtac ſolicitate Animas !
Me Deus à vobis procul avocat : ilicet actis
Rebus terrenis, hoſpita terra vale.
Corpus avara tamen ſolennibus accipe Saxis,
Namque Animam cælo reddimus Oſſa tibi.

Care, Labour, Merit, Honours frankly gain'd,
Farewel; with you be others Heads now pain'd;
Me God calls far from theſe: what was to do
On Earth, done; hoſpitable Land adieu!
Shrowd yet my Relicks in Sepulchral Stones,
My Soul to Heav'n I give, to thee my Bones.

And this may ſuffice to have been ſaid touching *Seneca* the Philoſopher and Writer of theſe Tragedies.

The

The Vindication of which Tragedies to him as their Proper Author, is next offer'd to the Peruſal of the Judicious.

THAT *Seneca* the Philoſopher did poetize, we have the convincing Teſtimonies of *Tacitus*, *Dion Caſſius*, and *Quintilian*; the laſt of which aſſures us, *That he did treat of the Subjects of almoſt all kind of Studies; for his Orations, his Poems, his Epiſtles and Dialogues are publiſhed among us.*

But tho it be acknowledged that *Seneca* did write Poems, it will reſt yet to prove that any of thoſe Poems were Tragedies. And indeed ſome Learned Perſons ſeem not only to doubt that ever he wrote any, but plainly deny that any of thoſe Tragedies which go under the Name of *Seneca*'s were written by the Philoſopher.

But it will not be amiſs to hear the Reaſons for this their Aſſertion.

The Firſt is, That it was unbeſeeming the Gravity of *Seneca* to write Tragedies.

The Second, That in all his Works he hath made no mention of any ſuch Pieces.

When they urge the firſt, they ſeem to forget that *Marcus Varro*, *Aſinius Pollio*, *Pomponius Secundus*, *Scaurus*, *Thraſea*, the Great *Julius*, nay even *Auguſtus* himſelf, thought it no ways unbeſeeming their Gravities or Grandeurs, to diver-

tiſe themſelves at their leiſurable Hours, with theſe Scenical Compoſitions.

What in the next place is urg'd, That *Seneca* in all his Works hath made no mention of any ſuch pieces, might have been much better forborn. For to infer *Seneca* never wrote Tragedies, becauſe he never mentions that he did ſo, is but a weak and unconcluding Argument. No more does he any where make mention of his Poems, or his Orations, or his Dialogues, which yet that he wrote is evident by the undoubted Teſtimony of *Fabius* before-cited.

But tho the Philoſopher be thus prejudged from being Author of any of theſe Tragedies; there are others yet, who finding as well the antient Manuſcripts, as the modern printed Copies of theſe Tragedies, generally to bear no other Title than that of *Annæus Seneca*: have thought fit to aſcribe them to ſome of the *Annæan* Family, diſtributing them partly to the Son of the Philoſopher, partly to his Nephew, partly to I know not what *Seneca*, ſaid to have lived in *Trajan*'s time.

Let us ſee yet how much nearer to the Truth theſe Conjectures ſeem to be made than the former Exceptions.

That *Seneca* had a Son (and he his only one by his firſt Wife) call'd *Marcus* is acknowledg'd. That he was likewiſe a Child of a very forward and facetious Wit, his Father ſomewhere in his Poems teſtifies of him.

Sic

Sic dulci Marcus qui nunc ſermone fritinnit,
Facundo Patruos provocet ore duos.

May *Marcus* ſo, now a ſweet Pratler grown,
More Eloquence than both his Uncles own.

But that this Son of his ever liv'd to be capable of Reading, much leſs Writing, any of theſe Tragedies, is altogether impoſſible: for he died in his very Infancy, before the Baniſhment of his Father; which was ſome years before theſe Tragedies were compoſed. And that ever he had any Children by his ſecond Wife *Paulina*, appears not, either by his own or any others Writings.

That his Nephew was Author of theſe Tragedies, ſeems a Pretenſion as unlikely as that of his Son; and yet no leſs a Man than * *Eraſmus* ſeems to encourage ſo groundleſs a Conceit. *Seneca* (it is well known) had but two Brothers, the eldeſt next himſelf being *Annæus Novatus*, afterwards called *Junius Gallio* from his Adoption, and *Mela* his younger Brother. The firſt was never married, and died Childleſs. *Mela* indeed was married, and had an only Son, and he a learned Poet, *Marcus Annæus Lucanus*, Author of the fam'd *Pharſalia*, put to death likewiſe by *Nero*, as an Accomplice in the *Piſonian* Conſpiracy. This Perſon is ſaid to have writ-

* *In Præfatione ad Senecæ opera.*

ten, beſides his *Pharſalia*, divers other Poems. Which, by a very antient Commentator upon him, are enumerated: and among the reſt *Tragœdia Medea imperfecta.* But neither *Quintilian* nor *Tacitus*, who write of him, nor *Papinius Statius* (in his Adulatory *Genethliacon*) make any mention of ſuch a piece, nor *Suetonius*, who expreſly writes his Life. And therefore that ſingle Teſtimony of this Anonymous Commentator ſeems as defective and imperfect as the Tragedy he cites to have been written by him. And ſeeing that Piece of *Medea*, thus taken notice of, was but an imperfect and unfiniſh'd Work; and that nothing hath been ſaid by any other Author beſides, of that, or the other two Tragedies we now publiſh, to have been written by *Lucan*: We may reaſonably conclude, That none of theſe we have aſſigned to *Seneca* the Uncle, were ever written by *Lucan* his Nephew.

The third *Seneca*, whom ſome pretend to have been Author or Part-Author of theſe Tragedies, and to have liv'd in *Trajan*'s time; will, upon an eaſie Scrutiny, be found to be no *Seneca*. And will be very improbable for him, living in *Trajan*'s time, to have been the Author of them, which in the ſequel of this Diſcourſe we ſhall prove to have been written and publickly extant (I mean theſe We now publiſh) in the times of *Claudius* and *Nero*. But that this idle Conceit and frivolous Opinion impos'd upon ſome, may not longer abuſe the doubtful Reader, He may take notice that it ariſes from no other

other ground than a Miſtake of *Lactantius Firmianus*, who citing out of an imperfect Copy of the Epitomizer of the *Roman* Hiſtory, the Compariſon of that State to the four Ages of Man, which had for Title *Lucius Annæus*; he thought he could not add a Name more proper or more taking than that of *Seneca*. Whereas the true Title in the moſt antient and authentic Manuſcripts of that Work (as **Salmaſius* affirms) was *Lucius Annæus Florus*; who tho he were of the *Annæan* Family and a florid Writer, and of a Poetical Genius, yet could he make no more Claim or Pretence to the Name of *Seneca*, than he could to be the Author of theſe three Tragedies. And yet from this Miſtake of *Lactantius*, an Author of ſo great Gravity, ſome unthinking Perſons have been overborn to fancy that this *Seneca*, ſo miſnamed by *Lactantius*, was the Perſon that compoſed them. But ſee this Miſtake more fully laid open by the Learned *Jo. Ger. Voſſius in de Hiſtoricis Latinis* l. 1. c. 30.

Leaving therefore to trouble the Reader any longer with theſe impertinent Surmiſes, come We poſitively to aſſert, that *Seneca* the Philoſopher did exerciſe his Wit and Pen, as in other, ſo particularly in Dramatic Poeſie.

To make this Good, We ſhall produce more than a ſingle Teſtimony.

Quintilian, in the 8*th* Book of his Oratorian Inſtitutions, *c.* 1. thus writes, *I remember* (*being*

* *In Editione* L. *Flori.*

then but a Youth) it was debated between Pomponius *and* Seneca *in their Prefatory Velitations whether this Expreſſion of* Accius, Gradus climinat, *ought to have been us'd in a Tragedy?* Where we find him exerciſing his ingenious Curioſity in promoting the λεκτὸν *Decorum* as * *Heinſius* words it, proper for a Tragical Poem.

To this of *Quintilian* add we likewiſe the Teſtimony of an Eminent Critic, not only in Grammatical and Poetical, but in Politic Learning, *Terentianus Maurus*, ſometime Prefect of *Syene* in *Egypt* under *Trajan* the *Roman* Emperor; who, in his Poem *de Metris*, ſpeaking of a certain Meaſure, or Foot in † Verſe, not uſual with the ordinary Tragic Writers, hath this Remark;

In Tragicis junxere Choris, hunc ſæpe Diſerti,
Annæus Seneca, & Pomponius ante Secundus.

Yet in the Tragick Chorus this we find
Learn'd *Seneca*, and 'fore him *Pomponius* join'd.

Where we ſee him cited for a Tragedian, and reckon'd with *Pomponius Secundus* a moſt celebrated Tragick Poet of thoſe Times, and for ſome years his Predeceſſor in that kind of Study, and much the Elder Perſon of the two. Nevertheleſs both for ſome time Contemporaries.

* In the Preface to his Animadverſions and Notes upon theſe Tragedies.

† Called *Dactylo-Tetrametros.*

Which

Which Inſtances may in a fair meaſure ſerve to invite the Readers Aſſent to what we but now affirm'd, That *Seneca* the Philoſopher diverted himſelf ſometimes with Writing Tragedies.

But of the Ten Tragedies at this day going under the Name of *Seneca*, which may be accounted the Proper and Genuine Iſſue of the Philoſopher's Pen, reſts yet to be made out.

The Learned *Jo. Ger. Voſſius* in his Work *de Poetis Latinis*, (*l. Singulari c.* 3.) ſpeaking of theſe Tragedies, concludes, *That without all doubt, there are among them ſome genuine Pieces of* Seneca *the Philoſopher*; but tells us not particularly which they are, tho this be ſufficient to prove him a Dramatick Writer.

And *Ollaus Borrichius* in his Academical Diſſertations *de Poetis p* 56. thus writes, *Tho it be not yet determined among the Learned whether that illuſtrious Volume of Tragedies* (as he ſtiles it) *bearing* Seneca's *Name, is wholly to be refer'd to the Philoſopher*; *yet the Generality are inclined to think that moſt of them* (not diſtinguiſhing which) *ought juſtly to be attributed to him.*

However theſe Learned Perſons have cautiouſly forborn to particularize which of theſe Pieces ought to be aſcribed to the Philoſopher; the ingenious and quick diſcerning Critick *Daniel Heinſius* freely gives his Cenſure, * *That the Three we now preſent the Reader were only of all the*

* *In Epiſtola Dedicatoria ante has Tragœdias.*

reſt

reſt written by him. And theſe he evinces to be his, *from the Purity of their Stile, and their ſententious Gravity.* * Elſewhere breaking forth into this Expreſſion, *I wonder that any Man ſhould imagine that theſe three Tragedies were compos'd by the ſame Author who made the reſt:* before which he prefers theſe by many degrees. Of the ſame Opinion is Monſ. *Petit* of *Niſmes* (*Obſervat. l.* 1. *c.* 1.) whoſe Teſtimony we ſhall further make uſe of in the Cloſe of this Eſſay. Conform likewiſe to both whoſe Judgments I find (ſince the writing of this) is the Sentiment taken up by the induſtrious Compiler of *Jugements des Sçavants*; where having occaſion, among the Poetical Authors to ſpeak of theſe Tragedies which go under the Name of *Seneca*, he thus delivers himſelf, *Of all the ten Latin Tagedies, collected into one Volume, under the Name of* Seneca, *the beſt of them (by common Conſent of the Learned) are allow'd to be the Celebrated Philoſopher's*, Nero's *Tutor. And that he is the veritable Author of* Medea, Hippolytus *and* Troades.

If yet ſome ſcrupulous Reader may haply expect Authorities of greater Antiquity, to prove what is alleged; we ſhall readily give him the Satisfaction he deſires, by acquainting him,

That the firſt of theſe Tragedies, *Medea*, is own'd for *Seneca* the Philoſopher's, by *Quintilian*, *Inſtit. Orat. l.* 3. *c.* 2. out of which, to exempli-

* *In Præfatione ad Animadverſiones & Notas.*

fie

ſie an invidious Interrogation, he cites this *Hemiſtic.*

Quas peti terras jubes?

Which is found in the ſecond Scene of the third Act of this *Medea* now publiſhed. The ſecond of theſe Tragedies, *Hippolytus,* is likewiſe, by *Priſcian, in lib.* 6. aſſerted to be his; who produces out of it, by the Name of *Seneca*'s *Phædra,* this Verſe,

Nunc me Compotem voti facis.

Which is the 710*th* of this very *Hippolytus.* The third Tragedy, by *Valerius Probus,* a much antienter, nor leſs eminent Grammarian, is own'd alſo for his; out of the fourth Act of which, he cites this Verſe,

Quicunque Hymen funeſtus inlætabilis.

And this other in the *Chorus* to the ſaid Act,

Ilium eſt illic ubi fumus altè.

Tho under the Name of *Seneca*'s *Hecuba,* but trulier entitled *Troades,* where thoſe Verſes are now read.

Conclude

Conclude we this Diſcourſe (that it may not appear tedious) with a brief Intimation of the Place and Time of writing theſe Tragedies.

As to the Place, it is conceiv'd that the two firſt (*Medea* and *Hippolytus*) were written in his Exile (as hath been already hinted by us in his Life) and is confirmed by *Lipſius*, *Heinſius* and other learned Criticks. *Troades*, or the laſt, appears to have been written after his Return from Exile, and during his Greatneſs in the Court of *Nero*.

As to the Time, It ſeems that *Medea* was written immediately upon *Claudius* his Expedition into *Britany*, as may appear by theſe Verſes in the *Chorus* to the ſecond Act,

Parcite O Divi! veniam precamur,
Vivat ut tutus Mare qui ſubegit.

Mercy ye Gods! we pardon ſue,
Safe may he live did Seas ſubdue.

Which as *Lipſius* hath firſt of all noted, were inſerted *decorè & ingeniosè*, to curry favour with his diſpleaſed Emperor, who had maſter'd the Ocean by his numerous Fleet, in that his Attempt upon *Britany*. And this is ſeconded by the induſtrious Monſ. *Petit*, in the firſt Book of his Obſervations before-cited.

That

That *Hippolytus* was likewiſe written in the Time of his Exile, the ſaid ingenious Monſ. *Petit* argues from theſe Verſes in the *Chorus* of the Second Act, hinting at an Eclipſe of the Moon;

Et nuper rubuit, nullaque lucidis
Nubes ſordidior vultibus obſtitit.

And late ſhe bluſh'd, tho no dark Cloud
Did her bright Looks obſcurely ſhrowd.

By which Alluſion to the bluſhing of enamour'd *Phœbe* ſurpriz'd at the Sight of young *Hippolytus*, he points at a real and notable Eclipſe of the Moon, happening at the time of Writing this Tragedy, in the Year of our Lord 46, and in the ſixth Year of *Claudius* his Reign; at which time he was an Exile in *Corſica*, and an Obſerver thereof. There is another Argument for the Time of writing this Tragedy (ſays the ſaid Monſ. *Petit*) that may be taken from the *Nuncius* his Deſcription of the prodigious SeaMonſter's extraordinary Bulk, which he compares to

——— *Some Iſland in the troubled Seas,*
Rais'd to augment the numerous Cyclades.

By which he alludes, or rather hiſtorically refers to a new Iſland riſing the ſame Year out of the *Ægean* Sea, between the Iſlands *Thera* and *Therasia*, at Mid day, in view of the Mariners then Sailing

Sailing by. Touching which, ſee the larger Diſcourſe of the ſaid Monſ. *Petit*, in his foremention'd Obſervations; and (beſides *Pliny l.* 4. *c.* 23.) *Dauſquius libro de Terra & Aqua, c.* 11.

The Writing of *Troades* appears to have been undertaken during his Tutorſhip to *Nero*; and more particularly when his headſtrong Pupil began to throw off his Preceptorial Admonitions. To check whoſe brutiſh Extravagancies, he brings in (ſays *Heinſius*) the Conteſt between *Pyrrhus* and *Agamemnon*; under *Pyrrhus* veiling *Nero*, under *Agamemnon*, himſelf, as his Reprover. Monſ. *Petit* goes yet further, and avers this Tragedy to have been written immediately upon the diſcovery of *Nero*'s Intention to put his baniſh'd Wife *Octavia* to death, as a Sacrifice to the Love (or Luſt rather) of his infatuating Miſtreſs *Poppæa*, who confidently gave out *Cædem Octaviæ ſuum Conjugium* (as he obſerves) for till then ſhe could not think her ſelf ſecure in *Nero*'s Bed. To dehort him from this his Tyrannical, Bloody and Barbarous Deſign, he conceives, under the Diſguiſe of this alluſive Scene (and eſpecially by repreſenting *Agamemnon*'s Argument for refuſing to ſacrifice the unfortunate *Polyxena* to the imperious Will of *Pyrrhus*) *Seneca* here lays before him the Horror of ſuch an impious act. The Verſes he cites to confirm this his Conjecture are very pertinent and appoſite; and are theſe,

——*Regia*

———Regia ut Virgo occidat
Tumuloque donum detur, & Cineres riget,
Et facinus atrox Cædis, ut Thalamum vocem,
Non patiar———

That, at thy Father's Tomb, the Princeſs ſhou'd
Be made a Sacrifice, and with her Blood
Sprinkle his Aſhes; or that yet ſo vile
Cruel a Murder we ſhould Nuptials ſtile
We'll ne'er permit.———

And this we hope, with the Reader's good Liking, may ſerve for a plenary Vindication of theſe Tragedies to their Proper Author, *Seneca* the Philoſopher. At leaſt ſecure me in attempting it, againſt the Imputation of affected Singularity.

What Esteem these Pieces have gain'd in the Opinion of the Learned in several Ages, may appear by the following Testimonies.

THO it is not my Intention to trouble the Reader with the *Encomiums* which *Quintilian*, *Tacitus*, and his Countryman *Martial* have given him upon the general account of his Worth and Learning: yet cannot I omit the Testimony of the fam'd Orator and Philosopher *Fronto*, and the rather because he was *Nephew* of the *Great Plutarch*; who, speaking of our Author, gives him this *high Elogium*;

Seneca (says he) *hath so exterminated all manner of Errors, that he seems to have reform'd the Age he liv'd in to that of the Golden One; having recalled the Gods, exiling themselves from Mankind, to return again, and mix with them in mutual Society.* But this being a general Commendation of his universal Erudition and Probity, give we the Reader such only as relate particularly to these Dramatic Pieces. And in the first place hear we what that great Reviver of almost lost Poesie

Franciscus Petrarcha

In his Familiar Epistles *l.* 5. delivers; Varro (says he) *wrote Satyrs, and* Seneca *Tragedies, which among the* Latins *hold the first place, at least the next unto the first.*

That

That Prince of Learning and Severe Critic

Julius Cæſar Scaliger

In his Hypercritics gives him this worthy Cenſure.

There reſt yet (ſpeaking of the Poets of that Age) *Four Excellent Poets, amongſt whom* Seneca *makes good his part; whom in Height and Majeſty we eſteem not inferiour to any of the Greeks, in Grace and Ornament above* Euripides *himſelf. His Matter and Invention he had from them, the Sound and Spirit of his Verſe from himſelf.*

Marcus Antonius Muretus,

In the ſecond Book of his various Lections c. 4. mentions him with a great deal of Honour; *Indeed* (ſays he) *he is a nobler Poet, and a more diligent Obſerver of the antient way of Writing, than ſome fondly-faſtidious Heads take him to be.* And

The judicious Critic *Juſtus Lipſius*

Profeſſes himſelf to be, of theſe Tragedies, eſpecially *Medea* (which he ſtiles, *Illuſtris ingenii Fœtum, the Iſſue of an Illuſtrious Wit*) *an Admirer rather than a Cenſurer.* The Learned

Daniel Heinſius,

In his Dedicatory Epiſtle before *Seneca*'s Tragedies, crowns him with this deſerved Applauſe;

In the time of Claudius Cæſar *appear'd the illuſtrious Wit of* Lucius Annæus Seneca: *who, when he had addicted himſelf to the Philoſophy of the* Stoicks, Pythagoreans *and* Cynicks, *and not a little profited in the Writings of* Zeno, Cleanthes, *and* Metrodorus, *brought not only Learning, but Weight and Gravity to the Tragick* Drama. Then ſpeaking of theſe three Tragedies, ſays, *There is in them moſt prudent Precepts for Information either of a publick or a private Life.* Giving to each of them the following particular *Encomiums.*

Medea is by him ſtiled, *An illuſtrious Tragedy.*

Hippolytus he affirms to be written in a *Character Terſe and Even,* its *Diction Pure,* the *Points Rare, and without Ambition.*

Troades he commends for a *Divine Piece.* The conciſely induſtrious Annotator

Mr. *Farnaby*

Yet more briefly ſumms up their Elogies, ſaying *Medea is lofty, Hoppolytus florid, Troades divine.* Which laſt, the ingenious

Mr.

Mr. *Dryden*

In his Eſſay upon Dramatick Poeſie, declares to be the *Maſter-piece of* Seneca; eſpecially that Scene therein where *Ulyſſes* is ſearching for *Aſtyanax* to kill him.

There (ſays he) *you have the Tenderneſs of a Mother ſo repreſented in* Andromache, *that it raiſes Compaſſion to a high degree in the Reader, and bears the neareſt Reſemblance, of any thing in the Antient Tragedies, to the excellent Scenes of Paſſion in* Shakeſpear *or in* Fletcher.

Theſe Teſtimonies may ſeem ſufficient to ſhew the high eſteem the Learned of ſeveral Ages (nay even of our own Times) have had of theſe particular Tragedies in their Original. What ſhare of ſo great a Commendation they now retain in this *Engliſh* Verſion, is left to the Cenſure of the Truly-knowing.

It may not yet be amiſs, for the Reader's greater Satisfaction, to produce what the ingenious Son of a Learned Father,

Mr. *Gerard Langbaine* of *Oxford*,

hath given of theſe Tragedies in their *Engliſh* Dreſs, in his *Remarks upon the Engliſh Dramatic Poets*, where he ſays,

Theſe Tragedies I look upon as the beſt Verſions we have extant, of any of Seneca's; *and ſhew the*

Tranſlator (by his chuſing theſe from among the reſt) *a Gentleman of Learning and Judgment.*

The Cenſure is delivered with Freedom and Candour.

A Brief Diſcourſe concerning Tranſlation.

But ſince it is not to be hop'd for that theſe Pieces ſhould be ſo happy as to fall into the hands only of Readers ſo qualify'd; there being others, tho of weaker Abilities, yet much more rigid and cenſorious, who make up the Generality of thoſe who pretend to be judging Readers. And among theſe not a few who profeſs themſelves Enemies to all Tranſlations that keep cloſe and near to their Originals: grounding their unwarrantable Diſlike of that way of Traduction, upon a miſtaken and miſapply'd Paſſage in *Horace* his *de Arte Poetica*, where they fancy he gives Rules for Tranſlation, and particularly condemns that which they call a Verbal one. I think it not unneceſſary to inſert ſomething in this place to ſhew the Erroneouſneſs of that Opinion, and undeceive thoſe who are heedleſly drawn away from truly underſtanding the Mind of *Horace*. Whoſe Words (in the fore-cited Paſſage) are theſe,

Publica

Publica Materies privati juris erit, ſi
Nec circa vilem, patulumve moraberis orbem,
Nec verbum verbo curabis reddere, fidus
Interpres.

The plain *Engliſh* of them is this;

No publick Matter, but a private Wit
May make his own; if the vile Track he quit;
Nor Word for Word be careful to transfer
With the ſame Faith as an Interpreter.

Which Verſes, duly read and conſider'd, are ſo far from admitting the Senſe theſe Men would put upon them, that they clearly infer a quite different and contrary Meaning. Which yet I would not have them take from me, but from the illuſtrious *Huetius*, in his Excellent Diſcourſe *De optimo genere interpretandi*, remarking upon this place; *Hujus loci ea mens eſt* (ſays he) *in Materiam ab aliis occupatam, & publici juris; non ita eſſe involandum, ut verbum verbo reddatur, quaſi fidi Interpretis officium exequatur Poeta; ſed ut argumentum & rerum Deſcriptionem exprimat, tum inſignia delibet ornamenta, verba prætermittat:* i. e. *The Mind of which place is this, As to the Matter already aſſumed and publiſhed by others, a Poet may juſtly yet make the Subject his own, if he fall not ſo upon it, as to render it word for word, by executing the part of a faithful Interpreter; but endeavour to adorn the Argu-*

ment with new Imbelliſhments of freſh Invention, and paſs by the Words of the firſt Writer. This is the Expoſition the Learned *Huetius* makes of this place. And 'twill be more than difficult to find an Interpretation given thereof, by any Commentator (from *Acron* and *Porphyrio* to the laſt that ever animadverted upon *Horace*) diſſonant from that he hath here deliver'd.

By this Paſſage of *Horace*, thus truly explained, the Reader may clearly perceive, Firſt, that *Horace* gave no Rules for Tranſlation, and therefore cannot be ſaid (as * ſome have ſtil'd him to be) *Of that Art the great Law-giver.* For doubtleſs he thought it below him. Next, That according to the Judgment of *Horace* himſelf, 'tis the Duty of a faithful Interpreter to tranſlate what he undertakes word for word; *Illud ergo ex Horatii ſententiâ fidi Interpretis munus eſt, verbum verbo referre. Quod Calculo ſuo confirmat Helenius Acron,* ſays the ſaid judicious *Huetius.*

And this (by the way) may be enough to manifeſt the groundleſs Prejudice of theſe *Faſtidious Brisks.* Which having thus briefly diſpatch'd; we ſhall now let the more rational Reader know, that what is here offer'd him is a Tranſlation, not curtail'd or diminiſh'd by a partial Verſion, nor lengthned out or augmented by a prepoſterous Paraphraſe; but the genuine Senſe of *Seneca* in theſe Tragedies intelligibly delivered, by a cloſe Adherence to his Words as far as the Propriety of Language may fairly admit; in Expreſſions not unpoetical, and Numbers

bers not unmuſical. But repreſenting, as in a Glaſs, his juſt Lineaments and Features, his true Air and Mien, in his own Native Colours, unfarded with adulterate Paint, and keeping up (at leaſt aiming ſo to do) his diſtinguiſhing Character: in a word, rendring him entire, and like. Which are the things a Tranſlator ſhould chiefly, if not ſolely intend.

And having ſaid thus much, it may now ſeem high time, after ſo long a Prologue to theſe Tragedies, to raiſe the Curtain, and let thoſe who have a mind, ſee how they are repreſented on their *Engliſh* Stage.

TO

Sir EDW. SHERBURNE, Kt,

ON

Our Mutual Friendſhip, and his Ingenious and Learned Labours.

DEar Friend! I queſtion, nor can yet decide
Whether thou more art my Delight or Pride?
O my Defence, and choiceſt Ornament!
Whoſe Flame inſpires me now my own is ſpent.
Kind was the Storm, and the Times furious Rage
Did both to ſhelter in one Port ingage.
By Fortune our Acquaintance there begot,
Confirm'd by Chance, up into Friendſhip ſhot.
Our willing Spirits quickly underſtood
The double Tye of Sympathy and Blood.
Thy Share of publick Griefs thou didſt allay
By Converſation then with Seneca.
That great Philoſopher who had deſign'd
To Life the various Paſſions of the Mind,

Did

Did wrong'd Medea's *Jealouſie prefer*
* *To entertain the* Roman *Theater.*
Both to inſtruct the Soul and pleaſe the Sight,
At once begetting Horror and Delight.
This Cruelty thou didſt at once expreſs,
Tho in a ſtrange no leſs becoming Dreſs;
And her Revenge did'ſt rob of half its Pride,
To ſee it ſelf thus by it ſelf out-vy'd.
Nor was't enough t'afford his Scenes this Due,
But what thou gav'ſt to us, as kindly too
Thou would'ſt beſtow on him, nor wer't more juſt
Unto the Author's Work than to his Duſt.
Thou did'ſt make good his Title, aid his Claim,
Both vindicate his Poems and his Name;
So ſhar'ſt a double Wreath; for all that we
Unto the Poet ow, he ows to thee.
The Learn'd what we aſſert muſt needs confeſs,
Reading Medea, Phædra, Troades.
Tho Change of Tongues ſtoln Praiſe to ſome afford,
Thy Verſions have not borrow'd, but reſtor'd.
Next I remember well thou didſt diſtil
The † *Proſe of* Seneca *through thy ſmooth Quill,*
Into ſoft Numbers, ſuch as might prefer
The Poet, high as the Philoſopher.
And thy great Maſter was well pleas'd to ſee
His Sufferings choſe to grace good Mens, by thee.
He dead, thou didſt withdraw from Town, an Air
More innocent, chuſing with me to ſhare.

* *Seneca*'s Tragedies tranſlated and vindicated.
† His Anſwer to *Lucilius* his Quære, *Why Good Men ſuffer Miſfortunes?* &c.

Begg'ring

Begg'ring the Place guilty of Royal Blood,
By bringing from it a large Stock of Good.
There, thy Retirement ſuiting with thy ſtrain,
Antient and modern Poets entertain;
And, leſt ſuch Strangers ſhould converſe alone,
*Thou civilly mix'dſt with their Songs * thy own.*
Till raviſh'd thence by a Deſire to view
The happy Regions where thoſe Lawrels grew.
Then having gather'd all the learned Store
Which ſcatter'd lay in ſeveral Lands before,
Back to thy longing Country didſt thou come,
And gratefully unlade thy Freight at home.
To this great End, Manilius, *who had long*
The † Spheres oblig'd and rival'd by his Song,
Was choſen by his thankful Stars to be
The Subject of a ſweeter Harmony.
But firſt, (*as to great* Seneca *before*)
The Author to his Work thou didſt reſtore;
And Marcus, *if not noble, free at leaſt,*
Of what the Bond-man ſeiz'd is re-poſſeſt.
His Poem then thou didſt ſing o'er again,
In ſuch a noble yet ſo ſweet a Strain,
As might at once his Pride and Envy raiſe,
To hear himſelf out-ſung in his own Lays.
Yet, as in Rivers where they ſmiling creep
Gently along, the Waters are moſt deep;
All who till now on the ſmooth Surface ſail'd,
To fathom the vaſt Depth deſpair'd or fail'd.
This thou haſt done; whoſe Notes like Sea-marks ſtand
To guide us to the new-diſcover'd Land.

* *Phillis* of *Scyros*, and Miſcellany Poems and Tranſlations.
† The Sphere of *Manilius* tranſlated and commented upon.

Upon

Upon the Author's Triumph, all the reſt
Attend, who e'er * *Aſtronomy profeſs'd.*
Of whom the moſt obſcure are proud to be
Crown'd by thy hand with Immortality;
And they who were from Death ſecur'd by Fame,
Congratulate th' Acceſſion of thy Name.

* Catalogue of Aſtronomers, antient and modern.

THO. STANLEY.

MEDEA

Seneca's Three Tragedies:

VIZ.

MEDEA,

Phædra and *Hippolytus*,

AND

TROADES.





B. Lens delin: MEDEA. I. Sturt Sculp.

MEDEA:
A
TRAGEDY.

Act I. Scene I.

MEDEA Sola.

[1]YE Nuptial Powers! [2] Thou who the Genial Bed
Guard'st O *Lucina*! Thou, by whose Rules led,
[4] *Tiphys* the bold Subduer of the Main,
Learnt [5] the first Ship to guide as with a Rein.

(1) *Ye Nuptial Powers.*] These (as *Delrius* upon this Place notes) were *Numero penè infiniti.* But the Chief or Antesignani among the Greeks, were *Jupiter* call'd γαμήλιος and τέλειος, as *Juno* γαμήλια and τέλεια, *i. e. Nuptiales & Adulti*, in regard (as they conceived) *That it was not lawful for any to Marry, Nisi adultâ Ætate. Juno* was likewise call'd Ζυγία, Jugalis, *cui vincla jugalia Curæ*, as *Pronuba*, and *Cinxia*, which last Title was attributed to *Diana*, from the Zone or Girdle of the Bride, which being unlooſed by the *Bridegroom* was her Votive or Offering. *Diana* by the *Locrians*, and *Bœotians*, was likewise call'd Εὐκλεία, at whose Altar the affianced Couple were to sacrifice before they were Married, as *Delrius* further notes. She was President also, and Directress *in Puerperiis*, in which she was so dextrous, that she is Reported being brought but newly into the World before her Twin-Brother *Apollo*, to have assisted *Latona* in her delivery of him, as both *Proclus* upon *Hesiod*, *Apollodorus l.* 1. and *Servius* in 4. *Eclog. Virgil*, intimate. Among these were reckoned, *Venus quasi Genituræ Domina*, and *Suada, Nuptiarum Conciliatrix*: *Lucina*, call'd likewise *Ilithya*, *Geni-*

alis tori Cuſtos, *Neptune* call'd *Genethlius*, and *Phœbus* or *Apollo* call'd *Generans Pater*, and there was an Ancient Altar at *Delos* dedicated to him under the Title of *Apollinis* Γονέτορος, on which no Bloody Sacrifice was ever offer'd. Moſt of which or all of them are Enumerated by *Coluthus*, in his *Rape* of *Helen*, ſpeaking of the *Nuptials* of *Peleus* and *Thetis*, To theſe the *Romans* added *Picumnus* and *Pilumnus* as *Dij Præſides Auſpicijs Nuptialibus*, ſays *Nonius Marcellus*, and *Deus Domiducus* to bring the *Bride* home to her houſe, and *Domitius*, to take Tuition of her there. And that ſhe might be conſtant and not gad from her Husband, they added the Goddeſs *Manturna*, and a rabble of other lewd ones mentioned by S. *Auguſtine de Civitate Dei. l.* 6. c. 9. But theſe *Latian* deities are no ways applicable to *Medea*.

(2) *Lucina Guardian of the Genial Bed*] Reputed ſuch by the Antients; ſtil'd likewiſe *Præſes Puerperii*, the Puerperial Preſident; and *Juno Lucina*, for ſo *Pamphila* (in *Terence* his *Adelphi*,) invokes her, *Juno Lucina fer Opem*. She had the Title alſo of *Ilithyia* given her by the *Greeks*, and *Alilath*, by the *Arabians*, the latter ſignifying (according to *Selden de Dijs Syris*) the new Moon or *Noctiluca*, and conſequently the ſame with *Diana*, to whom the Titles of *Ilithya*, *Lucina*, and *Juno Opigena* were given. *Callimachus* yet (*Hymn. in Delum*) ſeems to make mention of another *Lucina* beſides *Diana*, where *Peneus* adviſes *Latona* in labour of *Diana* and *Apollo* to call upon *Ilithyia* which could not be done, as taken for *Diana*, ſhe not being then born; as *H. Stephens* in his Note upon that Place well obſerves. But *Pauſanias* (as he adds) explains and clears that ſcruple, who (in *Atticis*) tells of another *Lucina* different from, and more Antient than *Diana*, as being Daughter of *Juno* by *Jupiter*, and Siſter to *Hebe*, call'd likewiſe *Ilithya* as *Apollodorus l.* 1. affirms, who came from the *Hyperboreans* (notwithſtanding the Prohibition of her Spiteful Mother) and brought *Latona* to Bed of *Diana* and *Apollo* in *Delos*. Whether of theſe two may be taken, will not ſeem diſagreeable to this Place, whoſe Character *Horace* gives us in his *Carmen Seculare*, *l.* 5.

Rite maturos aperire Partus
Lenis Ilithya, tuere Matres:
Sive tu Lucina probas vocari,
Seu Genitalis.

Mature Births bringſt Thou by thy kind Addreſs,
Gentle Ilithya, *Mothers in Diſtreſs*
Protecting: whether Thou'd'ſt Lucina *be,*
Or call'd the Genial Deity.

As to the Name of *Lucina*, *Ovid* gives us this *Etymology* thereof,

——— *Dedit hæc tibi Nomina Lucus,*
Vel quia Principium tu Dia lucis habes. Goddeſs

Goddeſs, thy name from Groves deriv'd ſhould be,
Or 'cauſe the Prime of Light's deriv'd from Thee.

The Genial bed was call'd as *Scaliger* ſuppoſes *à Generando*, or as others, *quia in honorem Genii ſternebatur*, it was by the *Greeks* called Δαΐδες, in regard it was covered over with a Veil. *Vid. Scal. Poet. l.* 3. See more as to theſe Genial Beds what *H. Valeſius* hath learnedly noted in *Excerpta Legationum* Hiſtor. *Byzantii*: *p.* 207.

(3) *Thou by whoſe Rules led*] *Pallas* or *Minerva* by whom *Tiphys* was inſtructed to manage and ſteer the *Ship Argo*. As he himſelf in *Valerius Flaccus*, *Argonaut.* 1. acknowledges.

——— Non hanc ſine Numine pinum
Dirigimus; nec me tantùm Tritonia curſus
Erudit; ſæpe ipſa manu dignata carinam eſt.

(4) *Tiphys, &c.*] Was the Son of *Hagnius* a *Bœotian*, as both *Apollonius* and *Valerius Flaccus*, in the 1 of their Argonauticks, and elſewhere teſtify; and *Apollodorus* likewiſe confirms. Tho *Hyginus* report him to have been the Son of *Phorbas*, and *Hymanes*. *Stephanus de urbibus* makes him to be Native of *Aphormium* a Town of the *Theſpienſes*; But his late Commentator *Pinedo* doubts this Place to be made up, *ex Græcorum Fermento*. Which ſuppoſition of his ſeems not to be Groundleſs, for in *Holſtenius* his latter Edition of *Stephanus* it is wholly left out. Nor does either *Strabo* or *Ptolemy* make mention of any ſuch Town, or *Pauſanias* the moſt accurate Deſcriber of the Antiquities of *Greece*; who yet in his *Bœoticis* ſpeaks of a ſmall Town, call'd *Tipha* a Sea-Port, whoſe Inhabitants vindicated to themſelves the Honour of all the *Bœotians*, for the moſt expert in Maritime Affairs, and celebrated the Memory of *Tiphys*, as their Towns-born. But what *Pauſanias* calls *Tipha*, *Apollonius* calls Σίφα. However uncertain, or obſcure his Birth-Place might be, all *Greece* has reaſon to own the Honour ſhe received from the *Luſtre* of his name.

(5) *The firſt Ship*] *Argo*, tho by the Poets Fabled to have been the firſt Ship, appears not to have been ſuch; nor is it likely that from *Noahs* time to *Jaſons* Mankind ſhould have been ſo Incurious, as not to have imitated the Example of his *Ark*, and Built Veſſels to ſerve them for *Commerce*: clear it is by the Teſtimony of the *Scholiaſt* upon *Apollonius* his *Argonautiks* in the very Beginning of the 1. Book, that *Danaus* long time before, came from *Ægypt* into *Greece* in a Ship he had cauſed to be made, which for that Reaſon was call'd *Danais*, and 'tis known that *Æetes* a conſiderable time before this Expedition paſt by Ship from *Corinth* to *Colchos* with his whole Family, as *Eumelus* an Antient *Hiſtorical Poet* cited by *Pauſanias*, hath left recorded. But tho it may not be the firſt Ship, it may yet be the firſt Galley. See our Notes upon *Manilius* touching the Conſtellation *Argo*.

[6]Dread Soveraign of the Seas! thou ever bright
Phœbus, who to the world divid'ſt thy light.
[7] Three-formed *Hecate*! that doſt diſplay
On nightly Myſteries thy conſcious Ray;
And all ye Gods by whom falſe *Jaſon* ſwore!
Or you, *Medea*, rather ſhould implore
Dark Chaos! deeps Infernal! damned ſouls!
The King who Hells ſad Monarchy controuls,
And Queen with better Faith was Raviſh'd; hear!
Hear whilſt we imprecate! and [8] ye ſevere
Scourgers of Guilt, [9] *Eumenides*! with Hands
All bloody, graſping your Sulphureous Brands,

(6) *Dread Soveraign of the Seas*] *Neptune*; who by the *Greeks* is ſometime call'd ταῦρειον, for the noiſe and roaring of the Seas, reſembling the bellowing of a Bull, which Beaſt they uſually offered to him in Sacrifice.

(7) *Three formed* Hecate] *Hecate* the ſame with the Moon, ſo call'd (as ſome conceive) for that ſhe was appeaſed with *Hecatombs*, or that ſhe cauſed the unburied to wander a hundred years or for the Multiplicity of her Indowments and vertues, or for the Centuple Increaſe of Fruit, a Secret by her taught, and received from her Mother; ſaid to be triple-form'd, in regard in Heaven ſhe is call'd *Luna*, on Earth *Diana*, in Hell *Proſerpina*; See more in the Annotations upon the fourth Act, Scene 2.

(8) *Ye ſevere Scourgers of Guilt*] In this and what follows, *Seneca* ſeems to reſpect that Place in *Catullus*, where *Ariadne* exclaiming againſt *Theſeus*, thus calls upon the Furies

——*Facta virûm multantes vindice pœna,*
Eumenides! *quibus anguino redimita capillo*
Frons expirantis præportat pectoris iras,
Huc, huc adventate! —— —

(9) *Eumenides*] The Furies call'd (as *Servius* notes) *Diræ in Cœlis, Furiæ in Terris, Eumenides apud Inferos.* They were three Daughters of *Erebus* and *Night*, their Names *Megæra*, *Tiſiphone*, and *Alecto*, the Helliſh Executioners of Celeſtial vengeance, the laſt Name being given them by an *Antiphraſis*, Εὐμενὶς ſignifying Mild and Gentle: *Minerva* having mollified, and appeas'd them from further diſtracting of *Oreſtes*; for which their Indulgent forbearance

forbearance, He is ſaid to have built them a Temple near the *Areopagus* at *Athens*. Tho others affirm, they were ſo call'd by the *Athenians* long before the time of *Oreſtes*, by whom they were likewiſe call'd Θεαὶ Σεμναὶ, or the Venerable Goddeſſes; and by our Author here *Sceleris ultrices Deas*; both by the *Greeks* and *Romans* Honoured with Divine Rites. Having at *Athens* their *Fanum*, as at *Rome* their *Lucus* or Grove *Furina*, where they Celebrated the *Sacra Furinalia*, ſignaliz'd likewiſe by having their *Effigies* ſtampt by ſome of the *Roman Emperors* upon their Coins; particularly by *Philippus Junior*, upon one of whoſe we find them thus Repreſented by the curious Monſieur *Seguin* among his *Selecta Numiſmata*, that is to ſay, the Figures of three Women in long Robes with their *Modij* or *Turriculæ* on each of their Heads; their Hairs like Serpents; the formoſt of the Three holding in each hand a Torch, that on the right of her having in one Hand a *Key* (perhaps to open or ſhut the Infernal Ports) in the other a Serpent; on the left, having in one Hand a *Ponyard* or *Sword*, in the other a Scourge or Whip: as in this *Ectypon* may appear; The learned *Spanhemius* in his Notes upon *Julian* his *Cæſars* gives an Account of two other *Greek Medals* Coin'd in the Reign of *Gordian* the Younger, One Stampt at *Syrba* a Town of *Aſia* the leſs, the other at *Maſtaura* a City of *Lycia*, in every reſpect like that exhibited *Tab. I. Fig. I.*

With ſnaky Curls, and ſqualid Looks, appear
As horrid, at our Nuptials as you were.
Death on the new-made Bride, on *Corinths* King,
And our own Progeny, untimely bring.
And with ſome Impreçation yet more dire,
'Gainſt my falſe Husband, my fell Mind inſpire.
Live he; through unknown Cities helpleſs roam,
[10] A fearful Exile, without Houſe or Home.
Wiſh me his Wife again; Harbour, diſtreſt,
From Strangers crave; already a known Gueſt.

(10) *A fearful Exile, without Houſe or Home.*] So *Accius* in his *Medea*, *Exul inter hoſtes, exſpes, expers, deſertus, vagus*, and I find this Curſe of *Medea* appoſitely aggravated in this Verſe of *Publius Mimus*, *Exulis cui nuſquam Domus eſt, ſine ſepulchro eſt mortuus.* An Exile without a Houſe, is a Dead man without a Sepulcher.

And, than which, none a greater curſe can be,
Children beget he like himſelf, and me.
See! our Revenge does on our Wiſh attend;
Theſe we have born: Complaints in vain we ſpend,
Why ruſh we not upon our Foes, and there
[11] The Bridal Tapers from the Bearers tear,
Extinguiſh them, and bury all in Night?
Behold'ſt thou this, thou Fountain of all light,
[12] *Phœbus* the radiant Author of our Race;
And driv'ſt through Cryſtal Skies, thy wonted ſpace?
Run'ſt thou not back unto the Eaſt, and Day
Remeaſur'ſt? O! to me reſign thy ſway;
Give me the Guidance of thoſe burning Reins
That rule the Courſers with the fiery Manes,
I'd ſcourge till [13] *Corinth*, whoſe ſmall Land divides
Two oppoſit Seas, and breaks their batt'ring Tides,

(11) *Bridal Tapers*] The Reader is not here to apprehend theſe *Tapers* to be the *Nuptial Tapers* carried before the *Bride*, for that was but only one, and borne by the neareſt of Kin to the *Bride*; but the Lights borne by the Attendants at the *Nuptial* Ceremonies moſt uſually ſolemniz'd in the Night.

(12) Phœbus *the Radiant Author of our Race.*] *Æeta* the Father of *Medea* was the Son of *Apollo*, begotten on *Perſis* the Daughter of *Neptune*. Who was *Medea's* Mother is not certainly known; ſince they reckon *Iayia*, *Ephire*, *Hecate*, *Eurylite*, *Neæra*, *Aſterodia* and *Antiope*, the moſt generally received is *Hecate*. *Vide Schol. Apolon. Schol.* 3.

(13) Corinth *whoſe ſmall Land*, &c.] *Corinth* was ſeated upon the Neck of Land, or *Iſthmus*, joining *Peloponneſus* to *Achaia*, parting the *Egæan* and *Ionian* Seas. What *Medea* here threatens in her Fury, was once really attempted to have been effected, as *Pauſanias* writes, by Deſign, *viz.* to have made an Iſland of *Peloponneſus*; the *Iſthmus* being but the Remainder of the unfiniſh'd Work, left unperfected in that Death prevented the Undertaker: The Marks and Tracks of the Deſign being apparent in his days.

Conſum'd

Conſum'd in Flames, ſhould make them way to joyn.
Nought reſts to do; but that a Nuptial Pine
We bear; and when the holy Pray'rs, and all
The Rites are done, then, that our Victims fall.
Through thine own Bowels reach at thy Revenge,
Soul, if thou liv'ſt, all Womaniſh Fears eſtrange,
Let thy ſtout mind on her old ſtrength preſume,
And more than *Scythian* Ferity aſſume.
[14] What Ills once *Colchos*, now ſhall *Corinth* ſee,
Horrid, unperpetrated Cruelty,
Terror to Men and Gods, works in my Mind;
Wounds, Death, ſpred Funerals of Limbs disjoyn'd;
Piſh! what ſlight, trivial Ills do we recount?
Acts of our Virgin hands: Our Rage ſhould mount;
Ills more ſublime, more horrid Acts of Blood
Suit with our married ſtate, and Motherhood.
Courage then: On, to act thy Tragedy
With all thy Fury; that Poſterity
Thy fatal Nuptials and Divorce may find
Equally ſignal; — Stay; thou raſh of mind!

(14) *The Ills once* Colchos, *&c.*] *Colchos*, now called *Mingrelia*, was the ſuppoſed Country of *Medea*, bounded on the North with part of *Sarmatia*, on the Weſt with ſo much of the *Euxine* Sea as extends from the River *Corax* to the mouth of the River *Phaſis*, on the South with part of *Cappadocia*, and on the Eaſt with *Iberia*, *Ptol. l.* 4. *Coſm.* where *Medea* betray'd her Father's Kingdom, made *Jaſon* Maſter of the Golden Fleece and her ſelf, and ſlew her Brother *Abſyrtus*, whoſe Limbs ſhe cut in pieces and ſcatter'd abroad, ſo to retard her purſuing Father, whilſt he gather'd together the diſperſed Members.

Thy ſpouſe by what means leav'ſt thou? — by the ſame
I once did follow him: baniſh fond ſhame;
Nor waſte in dull Delays thy vengeful Plot;
Be quick! by *Ills* leave, what by *Ills* we got.

CHORUS

Of Corinthian Women, Singing an Epithalamium *to the Nuptials of* Jaſon *and* Creuſa.

[15] Ye Gods, whoſe Empire in the skies,
Or in the tumid Ocean lies!
Theſe [15] Princely Nuptials, bleſs we pray,
Whilſt holy Honours for the Day
The duly-favouring People pay.

(15) It was uſual with the Antients at Nuptials (eſpecially thoſe of Princes) to offer (as the Omen to their future Felicity) Vows and Sacrifices. Hence the Word *Vota* is taken for *Nuptiæ*, and *Votorum Solemnitas* for the very *Nuptial Solemnities*, as *Petavius* hath obſerv'd in his Notes upon *Julian the Apoſtate*, *ad Miſopogon. p.* 307. And to this purpoſe is that of *Accius in Oenom.*

Cives, ominibus fauſtis Auguſtam adhibeant
Faventiam.

Where *Auguſta Faventia*, according to *Feſtus*, *Bonam Ominationem ſignificat.* And *Omen*, in *Nonius*, *Votum eſt, mentis & vocis: unde Sacrificantibus dicitur, Bona Omina habete*, i. e, *Ut Circumſtantes & mente recta & bona oribus proferant.* Thence *Favete Linguis. Favere enim* (ſays *Feſtus*) *eſt bona fari*, and not as too commonly but erroneouſly taken altogether for *Silere*; for that is againſt the general Meaning of the Antients; witneſs this of *Ovid*,

Proſpera lux oritur, linguis animiſque favete;
Nunc dicenda bona, ſunt bona verba die.

A glad Morn comes; favour with Heart and Tongue,
To a good Day good Words do now belong.

And

And this of *Martial* upon the Birth-day of *Reſtitutus*,

Linguis omnibus & favete Votis.
All favour with their Tongues and Vows.

To omit divers other Inſtances that might be produc'd. By all which it may appear how much they are miſtaken who pretend, by *Favere linguis* is meant no other than to *impoſe Silence* only on the People; which were to make them dumb and thoughtleſs Stocks, rather than participating Aſſiſtants at the Sacrifices, by their pious Apprecations and Vows, the thing intended by the *Populis rite faventibus* in the Original, and expreſt by the *Greeks* in the word εὐφημεῖν, i. e. *benedicere*, tho that by ſome Critics be miſapply'd and miſinterpreted to mean no other than *favere* in the ſenſe of *ſilere*. But ſee this more largely diſcuſt by *Joſephus Caſtalio* in his Decads of Obſervations *in Criticos*, *Decaſ.* 2. *c.* 10. And if this may not ſeem ſufficient, the Reader may further conſult the Learned *Caſaubon* his Notes upon *Theophraſtus* his Characters *pag.* 321.

First to thoſe [16] Powers that Thunder ſling,
And Scepters bear, for Offering
A Bull, white without ſpot, ſhall die,
A Heifer that did never try 75

(16) *Firſt to thoſe Powers that Thunder ſling.*] Meaning *Jupiter* and *Pluto*; As alſo the reſt of the Deities; for they likewiſe had their Thunder, yet ſuch as they at firſt receiv'd from *Jupiter*, and with this difference: firſt, the Lightning or Thunder which they darted, was of Colour either white or black, that of *Jupiter*'s ruddy: theirs again was dull and heavy, and ſerv'd only to puniſh; *Jupiter*'s propitious, and ſent to admoniſh. I find, that of *Jupiter*'s Thunder there were three ſorts; the firſt ſmall, and monitory; the ſecond bigger, and breaking forth with a loud Noiſe, ſent by *Jove* by the general Advice, and upon the Votes of the Parliament of Gods; the laſt was greater than the two firſt, and attended with conſuming Fire, which was ſent by *Jupiter* when in his Privy Council he determin'd, upon ſome urgent occaſion, to reverſe any general Decree or Act eſtabliſh'd by the reſt of the Gods. The *Romans* (as *Pliny* teſtifies *l.* 2.) held, that but two of all the Deities us'd to thunder, *viz. Jupiter* and *Pluto*, the firſt by Day, the laſt by Night. Unto theſe Deities in general, they uſually offer'd a white Bull in Sacrifice at Nuptials,

The

The ſervile Yoke, than ſnow more white,
Thee, [17] O *Lucina*! does delight.
[18] To her, who *Mars* his bloody hands,
Do's manacle in peaceful Bands,
Who ſtrifes of Nations do's compoſe,
Whoſe [18] Horn with growing plenty flows,
Shall fall a gentler Sacrifice.
[19] And thou who theſe Solemnities,
And Rites legitimate doſt grace,
And the nights ſullen darkneſs chaſe

(yet it was the opinion of ſome of the Antients, that it was a thing piacular to offer a Bull to *Jupiter*) as likewiſe, particularly to

(17) *Thee* O Lucina, *&c.*] (The ſame with *Juno* as ſome will, as others the Daughter of *Juno*, *Cui vincla jugalia curæ*) a white Heifer; but in the Sacrifice they threw the Gall behind the Altar in ſign *futuræ inter conjuges tranquillitatis*, the other parts of the Beaſt were burnt.

(18) *To her who* Mars *his bloody Hands*, &c.

Shall fall a nobler Sacrifice.] The Goddeſs *Venus*, to whom they offer'd a Bowl of Wine and Frankincenſe; or *Concord* or *Peace*, the Conciliatrix of Differences, and Mother of Plenty, ſignified by her ſtill repleniſhing Horn. Alluding to the Story of the *Amalthæan* Goat, which being Nurſe to *Jupiter*, and having broken one of her engaged Horns in a Thicket, the ſame was by *Amalthæa* a Nymph (who own'd the Goat) taken up and fill'd with various ſorts of Fruits and Flowers, and brought to the Infant *Jupiter* to ſmell on; of which Benefit *Jupiter* being afterwards mindful, granted this Boon to the Nymph, that whatever ſhe ſhould ask, ſhould immediately ſpring from that Horn, call'd from thence *Cornucopia*. Vid. *Ovid.* 5. *Faſtor.*

(19) *And thou who theſe Solemnities*, &c.

Thy Head with Roſes crown'd.] *Hymen*; the Derivation of his Name *Scaliger* in the third of his *Poetices* will direct you to. He is here crown'd with Roſes, (*Catullus* crowns him with Sweet Marjoran) the Reaſon why I find not; only this I read, that the Roſe was a Flower dedicated to *Venus*, and ſprung (as Poets feign) from her Blood: ſome Philoſophers likewiſe were of opinion, that the Colour and Odour of the Roſe proceeded from the Influence of her Planet, whoſe Colour and Prickles may perhaps allude

allude to the Bluſhes and Smarts of wounded Lovers. *Capella* likewiſe terms the Wreaths or Garlands uſually worn at Nuptials, *Conſcia Veneris Serta*. *Sappho* ſays, the Roſe

Ἔρωτ' πνεῖ, καὶ Ἀφροδίτᾳ ξένες.

Amorem ſpirat, Veneriſque eſt conciliatrix.

Of *Hymen* ſee more toward the End of this *Chorus*.

With thy auſpicious hand, come drown'd
In Wine, [19] thy Head with Roſes crown'd.
[20] And thou bright Star, with ſilver Ray,
Fore-runner of the Night, and Day;
That ſlow to thoſe doſt ſtill return,
Who with Loves mutual Flames do burn.
Mothers that long, Daughters new wed
Wiſh thee thy early Beams to ſpread.

(20) *And thou bright Star with Silver Ray,*
Fore-runner of the Night and Day.] *Heſperus*, the ſame with *Lucifer*, a Star conſecrate to *Venus*, and beloved of her;

——— *Oceani perfuſus Lucifer unda,*
Quem Venus ante alios aſtrorum diligit ignes.
Extulit os ſacrum. Virgil. l. 8. Æneid.

The Sea-bath'd Lucifer's *bright Head aſpires,*
Whom Venus *loves 'bove all Heav'n's ſhining Fires.*

Suppoſed to be one and the ſame Star, *Lucifer* being taken for the Globe or Body thereof, and *Venus* for that Power, (in the Metaphyſicks called the *Intelligence*) by which the Rotation of its Orb is perpetuated, *Scal. l.* 5. *Poet.* uſually invok'd at Nuptials to bring on the Evening, the time wherein the Bridal Solemnities were performed. Of which likewiſe thus *Claudian*,

Attollens thalamis Idalium jubar
Dilectus Veneri naſcitur Heſperus.
Claud. Nupt. Hon. & Mariæ.

To light the Nuptials, his Idalian *Ray*
Heſper, *belov'd of* Venus *doth diſplay.*

'Mong

[21] 'Mong the *Cecropian* Dames, the Pride
For Beauty, veil unto th: Bride
[22] The Virgins of the Walleſs Town
[23] Who on *Taygetus* h s Crown,
Themſelves (as is their Countries guiſe)
In manly Paſtimes exerciſe.

(21) *'Mong the* Cecropian *Dames*, &c.] *Attick* or *Athenian* Virgins; from *Cecrops* the firſt King of *Attica*, who founded and built the Tower of *Athens*; hence it came that the *Athenians* were call'd *Cecropians*, and the Region of *Attica*, *Cecropia*. He was contemporary with *Moſes* (as *Euſebius* writes) and flouriſhed about the year of the World 3645. and before the Flood of *Deucalion*. He was ſaid to be bi-form'd, and to have the ſhape of a Man above, and of a Dragon beneath; in regard of his Wiſdom and Fortitude, according to *Demoſthenes*; or, as *Plutarch* interprets it, for being a Prince fierce and terrible in the beginning of his Reign, afterwards mild and gentle; or in that he was skill'd in two Languages, the *Egyptian* and *Greek*; or as *Juſtin* reports, *Qui primus Marem Fœminæ matrimonio junxit.*

(22) *The Virgins of the Walleſs Town*, &c.] *Spartan* Virgins, that Town being unwalled. The reaſon whereof being ask'd *Ageſilaus*, he anſwer'd, that armed Citizens, at Concord and Unity among themſelves, were the beſt Defence of a Town, whoſe Safety he ſaid conſiſted not in Bulwarks or Trenches, but in the Valour and united Reſolution of the Inhabitants. It is at this day held and fortified by the Turks, being a Sanziackſhip, and by them called *Mizithra*.

(23) *Who on* Taygetus *his Crown*
In manly Paſtimes, &c.] *Taygetus* is a Mountain of *Laconia*, near to, and overlooking *Sparta*; On whoſe Top, the Virgins of that Town and Country were wont to ſport themſelves in Wreſtling, Races, and other manly Exerciſes, γυμνοῖσι μηροῖς, i. e. *nudis femoribus* (as *Peleus* in *Euripides* his *Anaromache* taxes them.) Which Cuſtom, as *Plutarch* writes, had its Original from *Lycurgus* his Inſtitution. They uſed likewiſe ſolemn Dances and Songs, in which they recited the Praiſes of *Bacchus* and *Venus*: Firſt practis'd among themſelves only (as *Scaliger* obſerves in 1. *Poet.*) afterward in the Company of Young Men, with whom they performed theſe kinds of Exerciſes naked; commended by *Plato* in his *Republique*, as a thing fit to be practis'd by Women of all ſorts and Ages.

And

[24] And thoſe their limbs in *Dirce* lave
[25] Or in *Alpheus* ſacred Wave.
To the [26] *Æſonian* Youth, for Grace
And Form, [27] ſhall *Bacchus* ſelf give place,
Who to the Yoke fierce *Tygers* chains,
[28] Or he who o're the *Tripods* reigns,

(24) *And thoſe their Limbs in* Dirce *lave.*] Meaning the *Theban* Virgins; *Dirce* being a Fountain in *Bœotia* near *Thebes*, ſacred to the Muſes; with whom likewiſe our Author may ſeem tacitly to compare *Creuſa*.

(25) *Or in* Alphæus *ſacred Wave.*] *Alphæus* is a River of *Arcadia*, running along by *Elis* and *Piſa*; called here ſacred, either in that, as the Ancients ſuppoſed, no River but was thought to contain a Deity, (and therefore by the Poets called the Sons of Gods) or that the *Elean* Games were perform'd to this River, as to a God and Friend of *Jupiter*; with whoſe Water alone it was lawful to waſh and cleanſe the Altar of *Olympick Jove*, famous for the memoriz'd Love 'twixt him and *Arethuſa*. Of which ſee *Ovid. Metam. l.* 5.

(26) *The* Æſonian *Youth*, &c.] *Jaſon* the Son of *Æſon*, the Son of *Cretæus*, the Son of *Æolus*; who was his Mother is not certainly known. Some ſay *Theognis*, others *Polyphemes*, ſome *Eteoclymenes*, and others *Alcymides*. Vid. *Apol. Schol.*

(27) *Shall* Bacchus *ſelf give place*
Who to the Yoke fierce Tygers chains.] *Bacchus* was ſo called from the howling Vociferation which the *Bacchæ* or *Frowes*, brought by him from conquer'd *India*, made. Said to be always young, in that he had the Looks of a Youth or Boy; and always reputed *inter Formoſiſſimos*. Drawn by yoked Tygers, a kind of an untamed Ferity; the Hieroglyphick, *Emollitæ*, *Ferociæ*. See more in our Notes on *Hippolytus*.

(28) *Or he who o'er the Tripods reigns,*
Mild Brother to the ſterner Maid, &c.] *Apollo*, who gave Oracles by the Tripod, which was a Seat or Stool of three Feet, made of Gold or Braſs; on which the Prieſt being ſeated, was inſpired with the Spirit of Divination, and gave Anſwers. The Epithets of *Aſpera* and *Ferox* are often given by the Poets to *Diana*; which tho they may ſeem in the opinion of ſome unſuitable, and not fitly apply'd to ſuch a Deity; yet in reſpect of her obſtinate Vow of perpetual Virginity, there be thoſe that think ſhe juſtly deſerv'd them.

Mild

Mild Brother to the ſterner Maid.
[29] The Swan-got Twins fair *Leda* laid,
Caſtor, with *Pollux* who for blow
Of weighty [30] *Cæſtus* all out-go,
Yield to *Æſonides* the day.
So, ſo *Cæleſtial* powers we pray,
All Wives excel the Beauteous Bride,
The Bride-groom paſs all Men beſide.
When with the Virgin *Choir* ſhe joins
Her Look 'bove all with Luſtre ſhines.

(29) *The Swan-got Twins fair* Læda *laid*,
Caſtor *with* Pollux, *&c.*] *Caſtor* and *Pollux* were feigned to be begotten by *Jupiter*, in the likeneſs of a Swan, on *Læda*; who conceiving, brought forth, or (if I may as properly ſay it) laid two Eggs, of one came *Helena*, of the other *Caſtor* and *Pollux*. Feign'd to be born of Eggs, in regard (as *Athenæus* ſays) by ὠὸν, which in the *Greek* ſignifies an Egg, was underſtood likewiſe an Upper Room or Chamber. Whence (they being born in the upper part of the Houſe) the Fable may ſeem to ſpring.

(30) ——— *Who for Blow*
Of weighty Cæſtus.] The *Cæſtus*, (for ſo it ought to be written when taken for *Arma Pugilum*; *Ceſtus*, with a ſingle *e*, being meant for the *Cingulum Veneris*. See *Kulcanius* his *Theſaur. utriuſque Linguæ*, p.744.) was a Game or Exerciſe in which *Caſtor* and *Pollux* were both famous; Originally plain *Fiſty-Cuffs*; afterwards, for the defence of the Hand, there was added a *Lora* or Thong faſtned at the Elbow and Shoulder; to which *Lora* was ſowed a weighty piece of Iron or Lead, to be held in the Hand. In which cruel Paſtime they not ſeldom endanger'd the daſhing out of one anothers Brains, and therefore they uſually wore an Helmet or Cap of Defence, eſpecially for their Ears. All the Art in this was, to avoid the Blows, not by running back, but by the dexterous motion of the Body. This Exerciſe is by ſome called the *Hurlbats*, but erroneouſly; which Opinion ſee derided by *Scaliger*. But the Reader will be better ſatisfied by the Figure thereof given in Sculpture, which take from *Hieron. Mercurialis*, he acknowledging to have received it from the hand of that curious Artiſt and Antiquary *Pyrrho Ligorio*. See *Tab. I. Fig. II.*

So

So when the Sun his Beams diſplays,
The Splendour of the Stars decays.
[31] So fade the *Pleiades*, ſcarce ſeen,
When with her borrow'd Shine, Night's Queen
Inorbs her Creſcent, ſo to th' Eye
White bluſhes with [32] *Phœnician* Dye.

(31) *So fade the* Pleiades, *&c.*] The *Pleiades* are ſaid by ſome to be the Daughters of *Lycurgus*, who ruled in the Iſland of *Naxus*; who, for that they were the Nurſes of *Bacchus*, were ſaid to be conſtellated by *Jupiter*. They were ſeven in number, their Names *Celæno*, *Sterope*, *Merope*, *Alcynoe*, *Maia*, *Taygeta* and *Electra*, which laſt (as *Aratus* ſays) is ſcarce to be ſeen, and for that reaſon by ſome thought to be ſo called; others fable that for ſhame ſhe obſcures her ſelf, for as much as all the reſt of her Siſters were married to Gods, and ſhe alone had a Mortal to her Husband. *Proclus Diadochus* upon *Heſiod*, reports them to be the Daughters of *Atlas*, begotten on the Nymph *Pleione*, from whence they are ſaid to take their Denomination; who conceives them to be no other than the aſſiſting Angels or Intelligences of the ſeven Spheres, allotting *Celæno* to the Sphere of *Saturn*, *Sterope* to *Jupiter's*, *Merope* to that of *Mars*, *Alcynoe* to the Sphere of *Venus*, *Maia* to *Mercury's*, *Taygeta* to the Moon's, and *Electra* to the Sun's; their Situation, according to *Ovid* in *Phænomenis*, and *Servius* on *Virgil. ante genua Tauri.*

Pleiades ante genu ſeptem radiare feruntur,
Sed tantum apparet ſub opaca ſeptima nube.
Sev'n *Pleiads* 'fore the Knees of *Taurus* ſhine;
Dark Clouds the ſeventh, hardly ſeen, confine.

Pliny places them in *cauda Tauri*, reprehended by *Joſeph Scaliger* in his *Manilian Annotations*, ſince the Bull is but half-body'd, his upper Parts (as *Ovid* ſays) only appearing, as cut off in the middle, about which cæſure the *Pleiades* are ſeated. So called, either from their Plurality, or from the *Greek*, which ſignifies *to ſail*, in regard, that upon their riſing was the Seaſon for Navigation, as in the *Latin Vergiliæ*, frm the Vernal Seaſon, the time wherein they ariſe. *Plin. l.* 2. *c.* 41.

(32) Phœnician *Dye.*] Purple or Scarlet, the beſt being that of *Tyre* a City of *Phœnicia*, near which the *Scarlet-Fiſh* is taken, that yields that Dye. See *Salmaſius upon Pancirollus*, *de rebus perditis & nuperrimè inventis.* Vid. *Notas in Hippolyt.*

So

So when Day dawns, *Sol*'s ruddy Light
Shews to the Dew-wet Shepherds Sight.
From *Phasis* horrid Bed releast,
Wont with unwilling hand, the Breast
To touch of such a barbarous Bride,
With Parents wills first ratifi'd,

(33) *From* Phasis *horrid Bed.*] *Medea* was called *Phasis* and *Colchis*, from the River *Phasis* in *Colchos*, as being by some conceived to be there born; tho *Pindar* in the thirteenth *Ode* of his *Olympicks*, seems to make *Corinth* the Country of *Medea*, and not *Colchos*, yet so she may justly be called, in regard that her Father Æeta, leaving his Principality of *Corinth*, or exchanging it for *Colchos*, there reigned.

(34) *With Parents Wills first ratify'd.*] The chief Power of disposing of their Daughters in Marriage, even among the antient Ethnicks, was in the Parents; without whose Consents it was not held lawful. Hence *Hermione* in *Euripides*;

Νυμφευμάτων γ' ἦν ἐμὸν πατὴρ ἐμὸς
Μεριμνᾶν ἔξω, κ' οὐκ ἐμὸν κεινῶν τὸ δρᾶν.

Curam Parenti de meis ego Nuptiis
Permitto, non est istud Arbitrii mei.

My Nuptials to my Father's Care leave I,
To judg of those I take not Liberty.

And *Catullus*, *in Carmine Nuptiali*, thus argues it with the Bride:

Virginitas non tota tua est, ex parte Parentum est:
Tertia pars Patris est. Pars est data tertia Matri.
Tertia sola tua est: noli pugnare duobus,
Qui Genero sua jura simul cum Dote dederunt.

Know thy Virginity's not all thy own,
Thy Parents claim a part. Thy Father one,
Thy Mother one; a third part's thine alone.
Contend not then 'gainst Two, 'bout what's their Right,
But with thy Parents Will let thine unite.

Now

Now happy Wed a *Grecian* Dame.
Now Youths with Taunts permiſſive, Game
And in looſe Rhimes chant ſportive words,
Rare is this Licence 'gainſt your Lords.
[35] Fair Iſſue of the God of Wine,
[36] 'Tis time to light thy carved Pine:

(35) *Fair Iſſue of the God of Wine.*] *Hymen* was ſaid to be the Son of *Bacchus* and *Venus* (*Catullus* makes the Muſe *Urania* his Mother, and ſome *Apollo* his Father.) The ſame with the *Greeks* (ſays *Scaliger*) as *Thalaſſius* with the *Romans*. By the *Indians* (as *Boccace* in *Genealog. Deor.* writes) ſtiled the *God of the Night*. Of all the Deities chiefly invoked at Nuptials. *Lactantius* reports that *Hymen* was a beautiful Youth of *Athens*, who (for the Love of a young Virgin) in the habit of one diſguiſed, performing the *Eleuſinian* Rites, was, with divers other Maids of that City, taken and carried away by Pyrates, and by them (ſuppoſing him a Maid) lodg'd with his Miſtreſs. Who, when the Pyrates were aſleep, cut their Throats, and then running before to *Athens*, told the Parents of the Maids, that if among the reſt they would aſſure him of her whom he affected, he would reſtore their Daughters. Which being granted him, and the Marriage proving fortunate, it grew into a Cuſtom afterward at Nuptials to invoke the Name of *Hymen*. Of whom, and of his ſeveral Duties, it will not be amiſs, as a Corollary, to add what is elegantly ſung by *Martianus Capella* in theſe following Verſes:

Tu quem pſallentem Thalamis, quem matre Camœna,
Progenitum perhibent; Copula Sacra Deûm.
Semina qui arcanis ſtringens pugnantia vinclis,
Complexuque ſacro, diſſona nexa foves.
Namque Elementa ligas vicibus, mundumque maritas,
Atque auram mentis, corporibus ſocias.
Fœdere complacito ſub quo natura jugatur,
Sexus concilias, & ſub amore fidem:
O Hymenæe decens! Cypridis tu maxima cura.
Hinc tibi nam flagrans ore cupido micat.
Seu tibi quod Bacchus Pater eſt, placuiſſe choreas,
Cantare ad Thalamos ſeu Genetricis habes;
Comere verniferis florentia limina ſertis,
Seu conſanguineo Gratia trina dedit.

Thou Muſe-born! who at Bridals chant'ſt, whoſe Hands
Do link the Deities in Sacred Bands:

Who jarring Seeds in myſtick Knots doſt chain,
Diſcordants knit, in Concord doſt maintain:
Matry'ſt the World, the Elements doſt bind
In mutual Ties; to Bodies wed'ſt the Mind:
Whoſe pleaſing Yoke Nature her ſelf doth prove,
Sexes unit'ſt, mak'ſt Faith ſtrike league with Love:
O Graceful *Hymen*! Joy of *Eurycine.*
For in thy flagrant Looks, hence Love doth ſhine.
Whether the meaſur'd Brawls, in that thy Sire
Was *Bacchus*; or to chant i'th' Nuptial Quire,
In that a Muſe thy Mother thou affect'ſt;
Or Gates with Flowers, the Graces Kinſman, deck'ſt.

(36) *'Tis time to light the carved Pine.*] After the Nuptial Supper was ended, and the Dances done; the *Pronuba* (which was uſually the Mother of the Bride) taking the Bride by the hand led her to the Genial Bed, tho others will have this to be done by Youths, the neareſt of Kin of the Father's or Mother's ſide. Before them (according to the manner of the *Greeks*) went a Youth in a long Robe, repreſenting the Perſon of *Hymen*, bearing a lighted Torch of *Pine* or *White-thorn*, which *Pliny* reports to be held *omnium Auſpicatiſſima*. After followed two others (according to the manner of the *Romans*) bearing a Diſtaff and Spindle, (after the cuſtom of the *Greeks*) a Sieve or Boulter, and a Peſtle and Mortar, to ſignifie how the Bride was to employ her future Time. And with theſe Ceremonies being brought to the Bride-Chamber, ſhe was there unvailed by the Bridegroom. *Vide Plut. in Rom. Scal. Poet. l.* 3.

[37] With Wine-wet Fingers, then put out
The ſolemn Flame; whilſt all the Rout 135

(37) *With Wine-wet Fingers then put out*
The Solemn Flame, &c.] This Verſe I have thus render'd, tho contrary to the Senſe of *Delrius*, who would have *excute* (which I render *put out* or *ſhake out*) *to toſs or make to Blaze*; as being induc'd by the more plauſible Interpretation of Mr. *Farnaby*, who conceives it was the Office of *Hymen*, at Nuptials, to extinguiſh the Bridal Taper, as well as light it. I find it was the Cuſtom likewiſe, before the Torches were put out, for the *Pronuba* to light the Nuptial Lamp, which was to be kept conſtantly burning by Night, and that done, all the Tapers were extinguiſhed. Which that they were not laid under the Bed, or reſerv'd to light a Funeral Pile, was moſt religiouſly obſerved. *Scal. l.* 3. *Poet.*

With

With mirthful Jollity do's ring,
[38]And the *Feſcennine* Youths do ſing
Their Feſtive Flouts; ſhe want theſe Rites,
And Grace of *Hymeneal* Lights,
Who as a Fugitive ſhall wed
Her ſelf unto a Forein Bed.

(38) *And the* Feſcennine *Youths do ſing, &c.*] It was the Cuſtom at Marriages (among the Antients) the Bride and Bridegroom being entred into Bed, and the Doors of the Chamber being lock'd, to ſing an *Epithalamium*, full of laſcivious Wantonneſs and not to be queſtion'd Licenciouſneſs (as the Verſes immediatly before-going do intimate) that while that was ſung *Compreſſæ Virginis clamor non audiretur.* To which end they ſtrew'd Nuts likewiſe to be trod on; tho there be a better Reaſon render'd for it, *viz. That the Married Couple ſhould renounce and abandon all Childiſh Sports and Vanities of Youth.* Theſe Verſes, as the Youths that ſung them, were called *Feſcennine*, from *Feſcennum* a Town of *Etruria* (and not, as *Servius* makes it, a Town of *Campania*) from whence they firſt came; or as others will, in regard that *Faſcinum arcere putabantur, They were held to drive away Ill Luck or Witchery, or the conceived Revenge which* Nemeſis *might take for too great Praiſes uſually given to the married Pair in the* Epithalamium *or marriage Song*; and therefore theſe *Feſcennine* Youths and Deriſory Verſes were added to the Muſick.

Act II. Scene I.

Enter MEDEA, and her NURSE.

MEDEA.

OH! I am ſlain; the *Hymeneal*'s Sound
Hath pierc'd my Ears, and giv'n my Heart a Wound.
The Ill I ſuffer, I ſcarce yet believe.
And thus could *Jaſon* cauſe *Medea* grieve?
When from my Father, Countrey, Crown, and State
H' had brought me, thus, to leave me deſolate
In a ſtrange Land; could he our Merits ſlight?
Cruel, and thankleſs Wretch! whoſe pow'rful Might
Seas Rage, he ſaw, and Force of Flames outwent?
Thinks he then all our ſtock of Miſchief ſpent?
Perplex'd and wav'ring, my unquiet Mind
Labours, which way ſhe may her Vengeance find.
Would Heav'ns he had a Brother! Stay; a Wife
He has; let's then attempt againſt her Life,

(1) *And thus could* Jaſon *cauſe* Medea *grieve?*] The Name of *Jaſon*, as *Pindar* intimates in 4. *Pythicor.* ſeems to be deriv'd *à ſanando*, ἰάσις in the *Greek* ſignifying *Sanctity*, who by reaſon that in his younger Years he was brought up under *Chiron*, and by him inſtructed in Chirurgery and Phyſick, was called *Jaſon, ſive Sanator.*

Full

Full Compenſation for all Injuries.
If *Greek*, or Barbarous Towns, (in Villanies
Skilled) have known a Miſchief, ſuch as thou
Medea, yet nee'r knew'ſt, or practic'dſt, now,
Now attempt the like. Let thy Reſolves find
Counſel from thy own Ills; call to thy mind
[2] The ſignal Glory of the *Colchian* Crown
Made prize; thy Brother's Limbs diſſected, thrown
About the Seas; ſad Funeral to his Sire!
[3] Think on old *Pelias* boiling o'er the Fire.

(2) *The Signal Glory of the* Colchian *Crown Made Prize.*] The Golden Fleece, brought to *Colchos* by *Phryxus*. The Fable of which is this, *Phryxus* and his Siſter *Helle*, flying from the Cruelty of their Father *Athamas*, exaſperated by his Wife their Step-mother *Ino*. (For they were the Children of repudiated *Nephele*) were by their Mother furniſhed with a Ram, whoſe Fleece was of Gold which ſhe had from *Mercury*. Mounted upon which, they were carried through the Air; when they came to the Sea running betwixt *Sigæum* and *Cherſoneſſus*, affrighted *Helle* fell from his back into the Sea, which from her took its Name. *Phryxus* notwithſtanding ſafely arrived at *Colchos*, and there in memorial ſacrificed the Ram to *Jupiter*, of that called *Phryxius*, (but *Pauſanias* in *Atticis* makes it doubtful to what God, but conjectures it may be the ſame which the *Orchomenians* call *Laphyſtius*. *Apollonius* yet in *Argonaut. lib.* 3. reports it to have been offer'd Διὶ φύξιῳ, i. e. *Jovi Exulum Hoſpiti*,) and hung the Fleece in the Grove of *Mars*, which was afterwards kept (as they fabled) by a ſleepleſs Dragon. *Vide Natal. Com. Mythol. l.* 6. *Tacitus* reports, in the ſixth Book of his *Annals*, that among the *Colchians* no Man durſt ſacrifice a Ram, becauſe (as he ſays) *Phryxus* was once carried upon one; be it, that that Ram was a Beaſt or a Ship bearing that Enſign. This Fleece *Jaſon*, by the help of *Medea*, made his Prize. *Vid. Ovid. Met. & Apoll. lib.* 4. *cap.* 7.

(3) *Think on old* Pelias *boiling o'er the Fire, &c.*] *Pelias* was King of *Theſſaly*, which he by Power kept, tho the Right thereof belong'd to his Nephew *Jaſon*: *Medea* therefore to be reveng'd of him for the Injury done her Husband, coming to *Pelias* his Court, who was then very aged, pretends that ſhe would reſtore

his Youth, as ſhe had done old *Æſon*'s her Husband's Father, and perſuaded his credulous Daughters to cut in pieces his aged Limbs, and to boil them in a Cauldron of Water which ſhe had prepar'd; which when the Daughters had done, ſhe leaves them gulilty of Parricide and fruſtrate of their pious Hopes, and by Flight avoids their Vengeance.

How oft have we ſpilt guiltleſs Blood? yet ne'er
Did we act Ills in Rage; Love's Rage we bear.
'Las what could *Jaſon* do, at the diſpoſe
Of a Superiour Power? —His Breaſt oppoſe
T' a Murthering Sword. —Ah! better Words afford
My paſſionate Griefs; rather, ſo Fates accord,
May he live ſtill my *Jaſon* as before.
If not, yet may he live; mindful of poor
Medea, to whoſe Love his Life's a Debt.
The Fault was wholly *Creons*: by whoſe great
O'er-ruling Power, our Marriage-bands he brake;
He did the Mother from her Children take,
He cancell'd our ſtrict-plighted Faith; He, he,
The Butt of our deſerved Vengeance be.
I'll bury his proud Palace in a high
Heap of Aſhes, whilſt the black Clouds that flie
Of Flame-driv'n Smoak, [4] *Malea* ſhall amaze
Which ſtorm-beat Veſſels puts to long delays.

(4) Malea *ſhall amaze.*] *Malea* was a Promontory of *Peloponneſus*, on the South of *Laconia*, ſo called from *Maleas*, one of the *Argive* Kings: extending many Miles into the Sea; no ſmall Hindrance and often Peril to the Mariners ſailing along thoſe Coaſts. Whence came the Adage, *Maleam legens, quæ ſunt domi obliviſcere*, mentioned by *Eraſmus Chiliad.* 2. *Centur.* 4. *Adag* 46. Yet *Flavius Zeuxis Ergaſtes* was ſo happy as to paſs this dangerous Cape in no leſs than ſeventy two Voyages between *Greece* and *Italy*,

Italy, and to continue the Memory thereof by an Inſcription upon his Monument to this effect, beginning thus, ΦΛΑΤΙΟΣ ΖΕΥΞΙΣ ΕΡΓΑΣΤΗΣ ΠΛΕΥΣΑΣ ΤΠΕΡ ΜΑΛΕΟΝ ΕΙΣ ΙΤΑΛΙΑΝ, &c. In *Latin* thus,

Flavius Zeuxis Ergaſtes, Qui navigavit per Maleam in Italiam Navigationes ſeptuaginta duas, præparavit hoc Monumentum ſibi & filiis ſuis Flavio Theodoro, & Flavio Theudæ, & cuicunque illi concedent.

See the Notes of the incomparable Dr. *Voſſius, in Appendice ad Marmora Oxonienſia* (*olim Arundel.*) *Inſcript. Num.* 23.

Nu. For love of Heav'n be ſilent, and reſtrain
Paſſion to recluſe Sorrow; " who ſuſtain
" Wrongs that oppreſs 'em, with a quiet Mind
" And unmov'd Thoughts, know beſt the way to find
" How to repay 'em. Anger kills, conceal'd;
" Hates miſs of their Revenge, when once reveal'd.
Me. " That Grief's but ſmall which Counſel can oe'r-ſway;
I'll meet all Oppoſites.
Nu. Thy Fury ſtay
Dear Daughter; ſcarce a ſtill Retiredneſs
Secure thee can, open Attemps much leſs,
Me. " Fortune the Valiant fears; but tramples on
" The coward Soul.
Nu. " Then Reſolution
" Is good, when the Attempt is poſſible.
Me. " What
" To Courage, and a Mind reſolv'd, is not?
Nu. " No Hope a Remedy t'a loſt Affair
" Do's ſhew.
Me. " Who nought can hope, ſhould nought deſpair.

Nu. [5] The *Colchians* hate thee, in thy Spouſe no Faith
There is; of all thy vaſt ſtore, Fortune hath
Not left thee ought.
Me. Yes, here's *Medea* ſtill,
Here Seas, Earth, Fire, Gods, Thunder, what can kill
As well as Steel, behold.
Nu. Th' incenſed Ire
O' th' King yet's to be fear'd
Me. What was our Sire?
Nu. Fear'ſt thou not force of Arms?
Me. Not tho from Earth
They ſprung, and took from thence their hoſtile Birth.
Nu. Thou'lt ſuffer Death.
Me. 'Tis that we wiſh.
Nu. Be led
At my Requeſt to flie.
Me. That I e'er fled
I grieve; *Medea* flie!
Nu. Think what thou art
A Mother.
Me. Yes, by whom, you ſee.
Nu. To part
Hence doubt'ſt thou?
Me. No; we'll go, but firſt revenge.
Nu. Th' Avenger will purſue.
Me. It will be ſtrange

(5) *The* Colchians *hate thee.*] The Subjects of her Father *Æeta*, and Inhabitants of *Colchos*. Theſe, as *Ammianus l.* 12. and *Strabo l.* 11. conjecture, originally ſprang from the *Ægyptians*. Vide *Vadianum in Pomp. Melam.* If

If we not find him obſtacles.

Nu. Suppreſs
Theſe Menaces, raſh Woman, and redreſs
Thy Pertinacious Thoughts; comply with Fate.

Me. [6] Fortune may raviſh from me my Eſtate,
My mind ſhe never can. But heark! I hear
The Palace Doors to creek; who is't draws near?
'Tis *Creon*, the proud Tyrant, *Creon*, high
Elated with [7] *Pelaſgian* Royalty.

(6) *Fortune may raviſh from me my Eſtate,*
My Mind ſhe never can.] To this purpoſe *Attius* in *Telepho*, which our Author here may reflect upon;

Nam ſi à me regnum Fortuna atque opes
Eripere quivit, virtutem non quivit.

Fortue my Wealth and Crown has raviſh'd from me,
But of my Virtue ſhe could ne'er o'ercome me.

And *Loredano*, in his *Scherzi Geniali*, ſpeaking of *Hanibal*, hath imitated them both;

La Fortuna puo bén appreſtar mi la Rouina,
Ma non gia auvilire a i prieghi il mio Cuore.

Ruine on me may Fortune's Spite impart,
But nee'r to abject Pray'rs make bow my Heart.

(7) Pelaſgian *Royalty.*] *Pelaſgia* was commonly taken for all *Greece*, but more particularly for *Theſſaly* and *Argia*; ſo called from *Pelaſgus* the Son of *Neptune*, or *Inachus*. Here applied to the *Corinthian* Monarchy.

Scene

Scene II.

Enter CREON.

Yet does *Æeta's* noxious Iſſue ſtay
Within our Confines? not yet gone away?
Something ſhe machinates; whom all do brand
For Noted Fraud, and a Nefarious Hand;
Whom ſpares ſhe? whom, ſuffers ſecure to reſt?
T' extirpate by the Sword this worſt of Peſt
We once reſolv'd; th' Intreaties of our Son-
In-law prevail'd; and our Conceſſion
Got, that ſhe might live; on terms ſhe quit
Our Realms from future Fears: with Looks that threat,
And truculent Aſpect. She 'gins to bend
This way her ſteps, as tho ſhe did intend
Some ſpeech with us; Our Guard there! Hence, Away
With her, nor ſuffer her to ſpeak; t' obey
A King's Command, once let her learn; with ſpeed
Diſpatch, and ſend the Monſter gone.

Me. What Deed?
What Crime of ours mulct you by flight?

Cre. A Cauſe
The Innocent Soul demands!

Me. "If by the Laws
"You govern, 'fore you judge, firſt underſtand.
"If by your Will alone you rule, command.

Cre.

Cre. Diſpute not; 'tis our Pleaſure, right or wrong.
And thou ſhalt ſuffer't.
Me. " Unjuſt Scepters, long
" Continue not.
Cre. Away; to *Colchos*, hie
To your own home again.
Me. Moſt willingly,
So he that brought me thence, return with me.
Cre. Your Wiſhes come too late to our Decree.
Me. " Who ought Decrees, one ſide unheard; tho he
" What's equal judg, acts without Equity.
Cre. Old *Pelias* ru'd for lending thee an Ear,
But ſpeak; and your Egregious Cauſe let's hear.
Me. How ill appeaſed is the Wrath of Kings,
And what a Pride in Royal Fancy ſprings,
Their firſt-fix'd Reſolutions to purſue,
From our own Princely Thoughts w' have learn'd too true.
For tho with ſad Calamity oppreſt,
Scorn'd, ſuppliant, out-caſt, ev'ry way diſtreſt
W' are now, we once, in Royal State did ſhine,
And from bright *Sol* drew our Illuſtrious Line.
[8] What *Phaſis* in his winding Arms do's cloſe,
[9] What e'er behind the *Scythian Pontus* ſhows,

(8) *What* Phaſis *in his winding Arms.*] *Phaſis* was the moſt celebrated River of *Colchos*, taking its Riſe in the Mountain *Amaranthus*, according to *Apollonius* in *Argonaut.* 2. or from the Mountain *Armenion*, as *Dionyſius Perieget.* calls it, (a part of the Mountain *Taurus*) and running through the *Colchian* Plains, is augmented by ſeveral other Rivers falling into it, and becomes navigable. Its firſt Name was *Arcturus*, from its ſituation under that cold

cold Star, as *Plutarch de Fluminibus* affirms. Afterwards *Phaſis*, from the Nymph *Phaſis*, who purſu'd by *Bacchus*, and flying to preſerve her Chaſtity, fainted for want of Spirits and died, and was by *Bacchus* transformed into this River. *Plutarch* (*loco citato*) ſays, it took its Name from *Phaſes* the Son of *Apollo* and *Ocyrrhoe* Daughter of *Oceanus*, who, perſecuted by the Furies for having ſlain his Mother, threw himſelf into it. *Euſtathius* upon *Dionyſius* reports, it was ſo called from one *Phaſis* Father of *Colchus*. See *Mauſacas in Plutarchum de fluminibus*, and Monſ. *Bachet* in his excellent Notes on *Ovid*'s Epiſtles, where he hath made a moſt particular Collection of all that relates to its Name and Courſe. Its modern Name, according to *Ortelius*, is *Faſſo*.

(9) *Whate'er behind the* Scythian Pontus, *&c.*

Where the ſalt Waves grow freſh, &c.] The *Scythian Pontus* is that Sea, which, beginning from the *Thracian Boſphorus* or Streights of *Conſtantinople*, extends in a large Plain of Waters, known by ſeveral Names, by the *Grecians* called the *Euxine Sea*, or (as *Ovid* ſays) more fitly termed *Axenos*, of the Inhoſpitality of the Inhabitants along thoſe Coaſts, or becauſe ſo infeſted by Pyrates; by the *Turks* at this day called the *Black Sea*; and by our Author the *Scythian Pontus*, whoſe Waters are here ſaid to be freſh with the Admiſtion of Rivers falling into them. The like is reported thereof by *Pliny*, which may well be, in regard of the neighbouring *Palus Mœotis* running into it by the Streights of *Boſphorus Cimmerius*; the River *Tanais* and divers other great Rivers diſcharging their freſh Streams likewiſe into the ſame; for which reaſon it is ſaid to be potable. The neighbouring People driving their Cattle thither to drink, thriving better with it than with other Water. See *Arianus in Periplo Ponti Euxini*, and *Stuckius* thereupon. *Petavius in Miſcel. Exercitat. in Juliani Opera*, p. 360. and *Paulus Merula Diſſertat. de maribus.*

Where the Salt Waves grow freſh with floud-mixt Streams,
All that extent of Land, whoſe Borders hems
The ſilver [10] *Thermodon*; in trampled Fields,
Where [11] widow'd Troops diſplay their [12] luned Shields,

(10) *Thermodon.*] A River of *Scythia Europæa*, ariſing from a ſingle Spring in the Mountains overlooking the *Themiſcyrean* Plains, known by the Name of *Amazonian* Mountains. Which meeting

meeting in its Courſe with ſome higher Grounds, by that means is divided into ſeveral Streams. All which inriching the Fields through which they paſs, at length uniting, form this River, whoſe firſt Name, according to the Scholiaſt of *Apollonius* (*in Argonaut. l.* 2.) ſeems to have been *Araxes*, homonymal with the *Armenian* River ſo called. Afterwards it had the Name of *Cryſtallus*, for the Coldneſs of its Streams, congealing to Icicles even in the Heat of Summer. Whence *Petrus Petitus* (*libro de Amazonibus*) wonders at its change from that to *Thermodon*, which carries in it a Syllable of a warm ſignification. The Origine of which laſt Name we might have underſtood by *Plutarch* (*de fluminibus*) had not the Injury of Time deprived us of its intended Diſcovery, by mangling that particular Chapter wherein it was delivered. It is at this day, by a corruption of its Name, called *Pormon*. Which paſſing between the two (ſometimes) great Cities *Themeſcyra* on the Weſt, and *Polemonium* on the Eaſt, loſes its ſwelling Greatneſs (by *Xenophon*, *in* 5. Ἀνάβασ.) reckoned to extend to no leſs than three hundred feet in Breadth, by its Fall into the *Euxine* Sea.

(11) *Where Widowed Troops, &c.*] *Amazons*, a Warlike ſort of Women, who voluntarily divorc'd themſelves from the Society of Men, or rather expelled them; never marrying, only once every year, for the propagation of their Race, admitting the Company of Men. The Male Children (when they were delivered) they ſent away to their Fathers; the Female they brought up, ſearing their Right-breaſts (whence they took their Denomination) that they might not hinder their ſhooting. Of their Original, *vid. Iſidorum l.* 11. and more particularly *Petrus Petitus* his Treatiſe *de Amazonibus*, curiouſly handling that Subject.

(12) *Their luned Shields.*] *Poetæ, qui lunata dicunt excuſandi ſunt, ſi non magis exprimunt, nec commodè poſſunt*; *The Poets who call them* Luned *are to be excuſed, if they expreſs them not better, nor indeed can they more commodiouſly*; ſays *Lipſius* in his *Analect. in Militia Roman. p.* 475. *Pierius*, in his Hieroglyphicks, gives the Deſcription of the *Amazonian Pelta*, from the Carv'd Work of an antient Marble Ciſtern in the Pope's Garden at *Rome*. Which ſee likewiſe deſcribed in *Petitus* his Treatiſe before-mentioned.

My Father with Imperial Sceptre ſways.
In Joys of Royalty, and happy Days.
There flouriſh'd we; Our Marriage-bed thoſe ſought
Whom now, we ſeek: But Fortune, light as Thought, From

From us thoſe Sceptred Glories having rent,
Hath now expos'd us to ſad Baniſhment.
" In Crowns, confide ! whoſe Wealth Chance
do's transfer
" At Pleaſure ; But this yet, what no day e'er
" Can take from them, Kings, great, and glorious
have,
" To help th' Afflicted, and the Suppliant ſave.
This only from our *Colchian* Realms, away
We brought, that by our Favour, we can ſay
The Flower of *Greece*, and Princely Ornament,
Achaia's chiefeſt Strength, the high Deſcent
Of Gods, were ſav'd from Death. *Orpheus* whoſe
Song
Charms ſtony Rocks, and draws the Woods along,
Is our free Gift ; that *Leda*'s Twins ſurvive
Our double Bounty is ; by us do live
The Sons of *Boreas*, [13] *Lynceus*, he whoſe Sight
Extends croſs *Pontus* its emitted Light,

(13) Lynceus, *he whoſe Sight*
Extends croſs Pontus *its emitted Light.*] *Lynceus* is reported to be the moſt quick-ſighted of Men, who from the top of *Taygetus* is ſaid clearly to ſurvey all *Peloponneſus*, and to diſcover *Caſtor* and *Pollux* lying hid in an hollow Tree ; with his ſharp Sight to pierce through the Bodies of Oaks, to penetrate the Earth, and Globe of the Moon, as *Pliny* ſays, *Nat. Hiſt. l.* 2. *c.* 7. And as *Plutarch* writes, to diſcern Ships, from *Sicily*, weighing Anchor in ſome parts of *Africk*, being no leſs than fifteen hundred *Stadia* ; tho all Mathematicians deny any viſible Object upon Earth or at Sea to be diſcerned the tenth part of ſuch a Diſtance, add beſide the Gibboſity or Convexity of the Sea or Earth, which, in ſo great a Diſtance muſt needs intercept the Sight. (If any thing yet might be ſaid to hinder the penetrating Sight of *Lynceus.*) But the Fable of his wonderful Perſpicacity ſeems to ariſe from his Cunning in finding out Gold Mines, which he diſcover'd with ſuch Certainty, that thereupon the ignorant Vulgar reported

ted he could ſee into the Bowels of the Earth. See *Hygin. de Poet. Fabul. l.* 1. Here our Author ſeems to adhere to the Opinion of the *Stoicks* and *Platoniſts*, who will have Viſion to be by Emiſſion of *Radii* or Beams from the Sight to the Object, oppugn'd by the *Peripateiicks*, and the beſt Maſters of the *Opticks*; who ſay, *That Viſion is by* Radii *extrinſecally flowing from the viſible Object to the Sight*; *the Object beiug illuminated by the Light, and the* Radii, *or Light proceeding from that illuminated Body ſtriking the Eye*; *whoſe* Radii *extending in the Form of a* Pyramid, *whoſe* Vertex *or Point is in the Eye, and* Baſis *in the thing viſible. Vid. quæ Alhaz. c.* 5. *l.* 1. As likewiſe what that Ornament of our Nation and Learning, the Viſcount of St. *Albans*, ſaith of Viſion in his *Nat. Hiſt. p.* 65, 72, 144, *&c.* And ſee this Queſtion argued by *Macrobius*, *Saturnal. l.* 7. *c.* 14.

[14]And all the *Minyæ*, by our Favour, were
Preſerv'd from Ruin: not to mention here
The Chief of all thoſe Chiefs; whoſe Safety we
Reckon no Debt, to none imputed be.
To you the reſt, to us, this one we brought
Away: Inveigh your worſt then, count each Fault

(14) *And all the* Minyæ.] Theſe were fam'd for good Mariners; whence ſtiled by *Lucan. l.* 3. *Pharſal.*

—— *Minyæ Gens cognita Remis.*

And made up the greateſt number of the *Argonauts* in this Expedition of *Jaſon*. So called as being deſcended from the Daughters of *Minyas*, a rich *Bœotian* Prince (perhaps after the manner of the *Carians*, who, as *Hoelzlin* upon the firſt of *Apollonius* his *Argonauts* obſerves from *Herodotus*, took their Names from their Mothers,) which *Minyas* was (as ſome will) Son of *Orchomenus*, (as others) Father of *Orchomenus*, who built the City of *Orchomenus* in *Bœotia*, whence they were called *Minyæ Orchomenii*: thoſe of *Theſſaly* being a Colony from them derived. The moſt noted were thoſe about *Iolcos*; in which Town *Jaſon* himſelf was born, being the Chief or Head of that Clan or Race; as Son of *Alcimede*, Daughter of *Clymene*, whoſe Father was *Minyas*. But of theſe *Minyæ*, the ſtudious Youth cannot be more copiouſly or more learnedly informed than by the ingenious Monſ. *Bachet*, in his accurate Comment upon *Ovid*'s Epiſtles in *French*, *p.* 572, *& deinceps.*

Of

Of ours, of all this only can you blame,
Argòs return: yet if our Virgin Shame,
And Love of Father, had not ſtoop'd to Love
Of *Jaſon*, (whom 'fore theſe we did approve)
The Chief of *Greece* had periſh'd, and your Son
To ruin, on Bulls flaming Breaths had run.
Fortune our Cauſe m' oppreſs, (tho undeſerv'd)
Yet ſhall we ne'er repent to have preſerv'd
The Off-ſpring of ſo many Kings: With you,
Of all our Crimes is the Reward, and Due.
Condemn us ſo you pleaſe; but firſt the Crime
Declare: W' are guilty; true: So were, what time
[15] *Creon* thy Knees we touch'd, and did implore
The Faith of thy protecting Hand. No more
Ask we at preſent, but ſome place obſcure,
Where we our ſelves and Sorrows may immure:
If from this City baniſh'd by your Doom,
Within your Realms, afford us yet a Room.

(15) Creon, *thy Knees we touch'd and did implore The Faith of thy protecting Hand, &c.*] The Antients made ſeveral parts of Man the Seats of ſeveral moral Vertues and Vices; aſſigning modeſt Shamefacedneſs to the Forehead, the contrary Vice to the Mouth, Irriſion and Sagacity to the Noſe, Judgment to the Ear, Pride and Diſdain to the Eyebrows, Pity to the Knees, which Suppliants us'd, when they made their Requeſts, with Reverence to touch and imbrace. The Hand was the Pledge of Faith, as *Cicero* ſays in the ſecond of his *Philipp.* [*Thoſe Hands which were the Pledges of Faith, are now violated with perfidious Wickedneſs.*] Which, in the Act of Promiſe or Paction, was held forth and touch'd by the Suppliant; the Reaſon (as *Varro* gives it) is, *that the Authority of the Antients conſiſted in the power and ſtrength of the Hand. Plutarch* reports, that the *Flamins* were wont to perform Divine Rites, *manu ad digitos involutâ*, ſymbolically ſignifying, *That Faith is inviolably to be kept, and that the Hand was its conſecrated Seat.*

Cre. That we with Rigor rule not, nor with high
Pride, trample upon humbled Misery,
Sufficient Proof we seem in this t' have shown
By such a Son-in-law electing; One
Exil'd, afflicted, terrifi'd with Fears.
For thee the young *Acastus*, who now wears
Thessalia's Crown, seeks with Death-threatning Ire,
T' avenge the Murder of his Aged Sire,
And his dissected Parents Limbs; when by
Thy false Suggestions led, too credulously,
The perpetration of so foul a Fact,
The pious Sisters impiously did act.
Wave thine, and *Jason* can his Cause maintain,
No Guilt of Blood his guiltless Hands did stain,
Nor touch of wicked Steel; far from thy dire
Counsels, he still innocuous did retire.
But thou, vile *Machinatrix* of all Ills,
Whom wom'anish Spleen, and manly Courage steels
For all Attempts, regardless of thy Fame,
Begone, and purge our Realms of such a shame.
Hence your letiferous Simples take; from Fear
Free our perplexed Subjects, and elsewhere
With thy Complaints vex Heav'n.
Me. To be gone
Compel y'us? or Ship, or a Companion
Afford; why us alone, command you hence?
Alone we came not; or if your pretence
Be Fear of War, expel us both; 'twixt two
Equally guilty, why distinguish you?

To him, not us fell *Pelias*; add our Flight,
Our Kingdom's Prize, our Sire deſerted quite,
Our Brother piece-meal torn, or if beſide
A Crime there be he teach to his new Bride
'Tis his, not ours: and tho ſo often preſt
To ill, 'twas ne'er for our own Intereſt.
Cre. 'Tis fit th' wert gone; why ſpin'ſt thou out Delays
In Talk?
Me. Vouchſafe thy parting Suppliant prays,
This laſt Requeſt; Let not the Mother's Fault
Be as a Guilt upon her Children brought.
Cre. Go, go, we'll guard theſe with a Father's Care.
Me. By theſe more happy Nuptials; by thy fair
Future Hopes, and by this thy Regal State,
Which Chance with various Change doth agitate,
We pray; afford ſome ſmall time e'er we go,
Upon our deareſt Children to beſtow
Our laſt, and perhaps dying Kiſſes.
Cre. Time,
Only for Fraud thou ask'ſt.
Me. What Fraud or Crime
Can in ſo ſhort a ſpace be fear'd?
Cre. "None can
"For Miſchief be too ſhort.
Me. Deny'ſt thou then
So ſmall a Moment to a Wretches Tears?
Cre. Tho thy Intreaties by our ominous Fears
Oppoſed are, one Day thou ſhalt obtain.
Me. Thy Grant's too great; revoke ſome part again;

And hence we ſpeed.

Cre. If 'fore to morrows Sun
Advance the chearful Day, thou art not gone,
Thou ſurely dy'ſt. But us the Time now calls
To Pray'rs, and Rites of *Hymen*'s Feſtivals.

[*Exeunt.*

CHORUS.

[16] Raſh Man was he, with Ships frail Beak
Did firſt the treach'rous Billows break,
And his own native Soil declin'd,
Durſt truſt his Life to truſtleſs Wind.
The Seas with doubtful Courſe divide,
And in a ſlender Plank confide,
[17] Drawn to too thin Dimenſions far,
'Twixt Life and Death too poor a Bar.

(16) *Raſh Man was he with Ships frail Beak*
Did firſt the treach'rous Billows break.] This ſuits with that of *Horace*, *Illi robur & æs triplex*, &c. to which may be applied the Anſwer of *Carſilides*, who being asked his Opinion, *What he thought of the Sea and Seamen?* anſwered, *That there is nothing more treacherous than the firſt, and that the others were its Comrades.*

(17) *Drawn to too thin Dimenſions far,*
'Twixt Life and Death too poor a Bar.] Alluding perhaps to that Apothegm of *Anacharſis* (in *Laertius*) *That the Diſtance betwixt Death and thoſe in a Ship at Sea, was no more than the Thickneſs of the Bark.* Of which thus *Juvenal*, *Sat.* 12.

I nunc & ventis animum committe, dolato
Confiſus Ligno, digitis à morte remotus
Quatuor, aut ſeptem, ſi ſit latiſſima Tedâ.

Go; truſting in a cloſe-ſhav'd Plank; but four
Poor Inches diſtant, or but ſeven, if more,
From Death; and to the Winds thy Life commit.

Seneca elſewhere, in his 48 *Ep.* to *Lucilius* thus morallizes hereupon, *ras ſi in navigatione tantum exiſtimas minimum quo à morte vita deducitur ; in omni loco æque tenue eſt intervallum: non ubique ſe Mors tam prope oſtendit, ubique tam prope eſt : i. e.* Thou erreſt if thou thinkeſt that in Sailing only there is the leaſt Diſtance between Life and Death ; in every place there is the ſame ſlender Interval: Death ſhews himſelf not every where to be ſo near ; he is yet as near every where.

Celeſtial Signs were yet unknown,
And of thoſe Lights uſe there was none
Whoſe Fires beſpangle all the Skies.
Nor yet were Pilots grown ſo wiſe
[18] To ſhun the ſtormy *Hyads* Threat,
[19] Th' *Olenian* Goats bright Star, not yet ;
[20] Nor thoſe which that old lazy Swain
Bootes drives, the Northern Wain.

(18) *The ſtormy Hyads.*] A Conſtellation, as *Aratus* writes, of ſeven, according to *Proclus*, of ſix, and, as *Heſiod* will of five Stars in the Forehead of the Bull, whoſe Riſe and Set was the cauſe of Storms and Tempeſts. Theſe were the Daughters of *Atlas*, who ſo exceſſively bewailed the Death of their Brother *Hyas*, torn in pieces by a Lion, that from him they took their Denomination, and by the commiſerating Gods were converted into Stars. *Vide Hygin. Aſtronem. Poet.*

(19) *Th'* Olenian *Goats bright Star.*] The *Amalthæan* Goat, feigned by Poets to be the Nurſe of *Jupiter*, ſo called from *Oenus* a Town of *Achaia*, near which ſhe gave him ſuck. For which Benefit ſhe was afterwards by *Jupiter* tranſlated among the Stars ; of her we have ſpoken already in the Annotations upon the firſt *Chorus*.

(20) *Nor thoſe which that old lazy Swain*
Bootes *drives, the Northern Wain, &c.*] *Bootes* is otherwiſe called *Arctophylax* ; whoſe firſt Name, as *Manilius* ſays, is given him in that

——————*Bootes*,
Quòd ſtimulo junctis inſtat de more Juvencis.
Manil. l. 1. ſeu Sphæra.

He ſeems with Goad t' incite his yoked Steers.

The

The *Northern Wain* consists of seven Stars in the Constellation of the greater Bear, (which is in all made up of twenty four) four of which, on the one side of the Bear, making by their Postures the Form of a Quadrangle, are called the *Wain*; the three on her Tail (if a Bear may be said to have one) the Oxen; near which *Bootes* being placed, is stiled the Waggoner or Driver; called here lazy, in regard of his slow Motion, by reason of his Vicinity to the Pole.

Boreas and *Zephyre*, yet to none
By Names distinguished were known.
Tiphys did first on Seas display
His Sails, and taught the Winds t' obey
New Laws: Now 'fore a quartering Gale
His Course to run with all his Sail.
Now bring the Tack aboard; now fast
His lower'd Yards, bind to the Mast,
His Canvas then unfurl'd again,
Unto the Winds to hoise amain,
When the too greedy Mariner
Calls for a Gust; and th' red Drabler
Unto th' inlarged Sail made fast,
Trembles with the impulsive Blast.
The Candid Age of Innocence
Our Fathers saw; free from all Sense
Of Fraud; then in secured Rest
Each Man on his own Ground, liv'd blest
With Length of Years; with little rich,
Nor of more Wealth, than that with which
His Native Soil was stor'd, could tell.
[21] The Pine of *Thessaly*, the well-

(21) *The Pine of* Thessaly, *&c.*] *Argo*, built of *Thessalian* Pines; *Thessaly* being a Region of *Greece*, abounding in Mountains and Woods; of *Argo* see more after.

Seneca elſewhere, in his 48 *Ep.* to *Lucilius* thus morallizes hereupon, *ras ſi in navigatione tantum exiſtimas minimum quo à morte vita deducitur ; in omni loco æque tenue eſt intervallum: non ubique ſe Mors tam prope oſtendit, ubique tam prope eſt : i. e.* Thou erreſt if thou thinkeſt that in Sailing only there is the leaſt Diſtance between Life and Death ; in every place there is the ſame ſlender Interval : Death ſhews himſelf not every where to be ſo near ; he is yet as near every where.

Celeſtial Signs were yet unknown,
And of thoſe Lights uſe there was none
Whoſe Fires beſpangle all the Skies.
Nor yet were Pilots grown ſo wiſe
[18] To ſhun the ſtormy *Hyads* Threat,
[19] Th' *Olenian* Goats bright Star, not yet ;
[20] Nor thoſe which that old lazy Swain
Bootes drives, the Northern Wain.

(18) *The ſtormy Hyads.*] A Conſtellation, as *Aratus* writes, of ſeven, according to *Proclus*, of ſix, and, as *Heſiod* will of five Stars in the Forehead of the Bull, whoſe Riſe and Set was the cauſe of Storms and Tempeſts. Theſe were the Daughters of *Atlas*, who ſo exceſſively bewailed the Death of their Brother *Hyas*, torn in pieces by a Lion, that from him they took their Denomination, and by the commiſerating Gods were converted into Stars. *Vide Hygin. Aſtronom. Poet.*

(19) *Th'* Olenian *Goats bright Star.*] The *Amalthæan* Goat, feigned by Poets to be the Nurſe of *Jupiter*, ſo called from *Oenus* a Town of *Achaia*, near which ſhe gave him ſuck. For which Benefit ſhe was afterwards by *Jupiter* tranſlated among the Stars ; of her we have ſpoken already in the Annotations upon the firſt *Chorus*.

(20) *Nor thoſe which that old lazy Swain*
Bootes *drives, the Northern Wain, &c.*] *Bootes* is otherwiſe called *Arctophylax* ; whoſe firſt Name, as *Manilius* ſays, is given him in that

——— *Bootes*,
Quòd ſtimulo junctis inſtat de more Juvencis.
Manil. l. 1. ſeu Sphæra.

He ſeems with Goad t' incite his yoked Steers.

The

The *Northern Wain* conſiſts of ſeven Stars in the Conſtellation of the greater Bear, (which is in all made up of twenty four) four of which, on the one ſide of the Bear, making by their Poſtures the Form of a Quadrangle, are called the *Wain*; the three on her Tail (if a Bear may be ſaid to have one) the Oxen; near which *Bootes* being placed, is ſtiled the Waggoner or Driver; called here lazy, in regard of his ſlow Motion, by reaſon of his Vicinity to the Pole.

Boreas and *Zephyre*, yet to none
By Names diſtinguiſhed were known.
Tiphys did firſt on Seas diſplay
His Sails, and taught the Winds t' obey
New Laws: Now 'fore a quartering Gale
His Courſe to run with all his Sail.
Now bring the Tack aboard; now faſt
His lower'd Yards, bind to the Maſt,
His Canvas then unfurl'd again,
Unto the Winds to hoiſe amain,
When the too greedy Mariner
Calls for a Guſt; and th' red Drabler
Unto th' inlarged Sail made faſt,
Trembles with the impulſive Blaſt.
The Candid Age of Innocence
Our Fathers ſaw; free from all Senſe
Of Fraud; then in ſecured Reſt
Each Man on his own Ground, liv'd bleſt
With Length of Years; with little rich,
Nor of more Wealth, than that with which
His Native Soil was ſtor'd, could tell.
[21] The Pine of *Theſſaly*, the well-

(21) *The Pine of* Theſſaly, *&c.*] *Argo*, built of *Theſſalian* Pines; *Theſſaly* being a Region of *Greece*, abounding in Mountains and Woods; of *Argo* ſee more after.

Divided World's Partitions broke,
And caus'd Seas feel th' Oars laſhing Stroke;
And the ſecluded Ocean made
Part of our Fears: yet ſadly paid
For this ſo bold a Wickedneſs;
Through tedious Dangers and Diſtreſs,
Long driv'n: [22] when thoſe Rocks that bound
The Entrance to the *Pontick* Sound,
Tilting with impetuous Shocks,
Did eccho like loud Thunder Knocks.
'Twixt whom the Sea cruſht, mounts, and laves
The Stars and Clouds with foaming Waves.
Bold *Tiphys* then grew pale with Fear,
His fault'ring Hands forgot to ſteer;
Silent was *Orpheus* and his Lute;
And [23] *Argo*'s ſelf was then ſtruck mute.

(22) ——*When thoſe Rocks that bound*
The Entrance to the Pontick *Sound.*] Theſe are two Rocks in the Mouth of the Streights of the *Thracian Boſphorus*, called *Cyanæ*, *Symplegades*, *Planctæ*, *Sunarmadæ* and *Sundromadæ*. The firſt Name given them in regard of their black Colour; the others, in that, as the Poets fabled, they juſtled and daſh'd againſt one another with violent Concuſſions. The Ground of that Fiction ariſing for that to the Sailors, in regard of their near Diſtance and the Motion of the Ship and Sea, they ſeem'd now to part, and then again to cloſe. Or, as *Hoeſline* in his Notes upon *Apollonius l.* 2. *v.* 608. writes, in that the broken Rocks, lying in the Sea in a manner cloſe up the narrow Streights; or in regard of Pyrates poſſeſſing both ſides of the Paſſage, and obſtructing the ſame, till overcome by *Jaſon*. See *Petrus Gillius* his accurate Deſcription of the *Thracian Boſphorus*, *l.* 2. *c.* 24.

(23) Argo's *ſelf was then ſtruck mute.*] *Argo* was ſaid to be endow'd with Voice, and more than that with Propheſy; being by *Valerius Flaccus*, in the firſt of his *Argonauticks*, called *Fatidicam Ratem*, but more peculiarly the Mid-maſt of the Ship, which was placed by *Pallas* her ſelf, and cut from the *Dodonæan* Oak, which gave Oracles.

What?

What? when the Maid whoſe Waſte ſurrounds
A Cincture of fierce rav'ning Hounds,

(24) *The Maid whoſe Waſte ſurrounds*
A Cincture of fierce rav'ning Hounds.] This Maid was *Scylla* the Daughter of *Niſus* King of *Megara*, who falling in love with *Minos* King of *Crete*, then beſieging that Place, cut of her Father's purple Hair, (which while he was Poſſeſſor of he was held to be invincible, and the State under him, but as ſoon as that was gone, his Life went with it.) This Hair ſhe deliver'd, with the Town, to *Minos*, as the Pledge of her Love. *Minos* having thus gained the Town, is ſaid, in his Return to *Crete*, for this her Parricidal Act, to have thrown her into the Sea. Thus *Apollodorus*, in his *Bibliotheca lib.* 3. delivers the Story, but makes no mention of her rocky Tranſformation. Which is yet given us by *Ovid Metam. l.* 14. and in his *Amor. l.* 3. *Eleg.* 12. compris'd in this Diſtich,

Per nos Scylla Patri canos furata capillos
Pube premit rabidos, inguibuſqu canes.

We *Scylla* taught her Fathers purple Lock
To ſteal, turn'd for't into a barking Rock.

Others make her the Daughter of *Phorcus*, or *Phorcys*, King of *Corſica* and *Sardinia*, a moſt beautiful Woman; who having conſented to the amorous Embraces of *Neptune*, or, as others ſay, *Glaucus*; *Amphitrite* thereupon, or *Circe*, infected a Fountain ſhe uſed to bath in with their invenom'd Charms, which diveſted her of her beautiful Form; ſo that infuriated ſhe caſt her ſelf into the Sea, and was thereupon converted into this Prodigious Sea-Monſter. Of which read *Natalis Comes Mytho'og. l.* 8. (citing *Myro Prienenſis* in the fifth of his *Meſſeniacs*) where ſee her deſcribed from the Authorities of *Homer Odyſſ. μ.* and *Apollonius Rhodius Argonaut. l.* 4. *Virgil* yet in *Eleg. Silen.* calls her *Scyllam Niſi.* But *Lactantius*, or *Lactatius*, in his Comment upon *Statius* his *Thebais*, citing that Verſe in *Virgil*, declares it ought to be read *Scyllam Phorci*, for 'twas ſhe, not the *Scylla* of *Niſus*, that was transformed into that ſtupendious Rock. So that *Fulvius Urſinus* (*in Virgil. collat. cum Græc. Script.*) adds this Note thereupon, *Ac vidi qui hanc ſcripturam non abominandam exiſtimaverint. Palæphatus* yet in his Book περὶ ἀπίστων. will have this *Scylla* to be neither the one nor the other, but the Name of a Gally built by the *Tyrrhenians*, ſo excellent a Sailer, that they made with her frequent Pyratical Depradations in the *Sicilian* Seas. Whence grew the Fable.

Did all their Jaws at once extend!
What Man with Horror did not bend
At ſuch a Sight? Who without Fear
Could that loud barking Monſter hear?
What? when with Magick of their ſtrain,
Thoſe dire Plagues, charm'd [25]th' *Auſonian* Main!
[26]Till on his Lyre *Pierian* play'd
Orpheus, [27] and ev'n the *Syren* made
(Wont Ships to captive while ſhe ſings)
Follow the Muſick of his Strings.

(25) *Th'* Auſonian *Main.*] The *Italian* Sea; running along the Coaſt of *Italy*, ſo called from *Auſon* the Son of *Ulyſſes* and *Calypſo*. The *Sicilians* (as *Strabo* reports, *l.* 2.) were wont to ſay of this Sea, *That it alone was ſweet, whenas all others were ſalt*; not truly, but jeſtingly, in regard of the ſweet Cates and Delicacies uſually tranſported to them by this Sea.

(26) *Till on his Lyre* Pierian *play'd,*
Orpheus.] The Reader may perchance think it ſtrange to find two ſeveral Names apply'd to one Inſtrument, being here termed a *Lyre*, and but immediately before a *Lute*. Yet I may as well vary in the Engliſh, as the Author himſelf in the Original, firſt calling it *Lyram*, and then *Cytharam*. The better therefore to inform the ordinary Reader, he may take notice, that the Words *Lyra*, *Cythara*, *Teſtudo*, *Chelys*, are by the Poets uſually applied to one and the ſame Inſtrument. The three firſt ſo uſed by *Statius* in the firſt of his *Achilleids*, and the tenth Book of his *Thebais*; yet are they ſeveral Inſtruments. The *Lyra* (according to *Pauſanias*) being the Invention of *Mercury*, and the *Cythara* of *Apollo*. The Invention and Form of *Mercury*'s *Lyra* is thus deſcribed by *Lucian* (*in Dialog. Apoll.* and *Vulcan.*) Mercury *having found a dead Tortoiſe, made an Inſtrument thereof, applying to the hollow Shell, a Neck extending with two Horns; gluing Reeds, and over them ſtaining a Cover, as the Belly of the Inſtrument, and to that faſtning a Bridge, and ſeven Strings.* From this (as *Joſeph Scaliger* obſerved in his learned Annotations upon *Manilius*) proceeded the *Cythara* or *Chelys*, likewiſe called ῥοθιὼγξ, which is no other than the *Lyre* of *Mercury* reformed; for whereas that had two Necks, this had but one, in whoſe Top, Pegs were placed for the winding up of the Strings, the very ſame with our *Lute* at this day. And as from the entire *Lyra* proceeded the *Chelys* or *Lute*, ſo from

a part

a part thereof came the latter *Lyra* uſually attributed to *Arion*, *Apollo* and *Hercules*, which is no other than the *Lyra* of *Mercury* with the *Teſtudo* or Back taken away, and is in faſhion like to two *S*s oppoſed, and an *I* tranſver'd; [See *Tab.* I. *Fig.* III.] play'd upon both with the *Plectrum* or *Quill*, and Fingers alone; ſometimes with both Hands, as on our *Harp*, tho *Venantius Fortunatus*, by him cited, makes the *Harp* and *Lyra* to be two different Inſtruments.

Romanus Lyra plaudit tibi,
Barbarus Harpa.

The *Roman* to the *Lyre* thy Praiſes ſings,
And the *Barbarian* to his *Harp*'s tun'd Strings.

This *Lute* or *Lyre* of *Orpheus* (which *Scaliger* will have to be after the form of *Mercury*'s) is conſtellated for its admirable Effects; ſtudded with nine Stars, here called *Pierian*, in that it was given him by his Mother *Calliope*, one of the Muſes, who were called *Pierides*; but why or how ſo call'd is doubtful. Some derive it from the *Theſſalian* Mountain *Pierius*; or from a Perſon ſo named, Father of nine Daughters, who, contending with the Muſes in Voice and Song, and by them vanquiſhed, were turn'd into chatt'ring *Pies*, and the Muſes, in glory of their Victory, thence aſſumed the Name of *Pierides*. Of which ſee the Fable in *Ovid. Met. l.* 5. But with more likelyhood of Truth, from a People of *Thrace*, called *Pieres*, who, leaving their Countrey, ſeated themſelves partly in *Macedonia*, partly in *Bœotia*, and there conſecrated to the Muſes *Helicon*, and the Cave of the *Libethrian* Nymphs, and to them dedicated the Fountains *Pimplæus* and *Pieria*. And hence the Muſes came to be called *Heliconides*, *Libethrides*, *Pimpleiades* and *Pierides*. *Vide Feſtum in vocibus Pimpleiades & Pierides, ibidemque Dacerium.*

(27) *And ev'n the* Syren *made,*
Wont Ships to captive while ſhe ſings,
Follow the Muſick of his Strings.] The *Syrens* were the Daughters of the River *Achelous* and the Muſe *Calliope*; *Euripides*, in *Helena*, makes them the Daughters of *Tellus*, (or, as ſome will, of *Terpſichore*, as others of *Melpomene* or *Sterope*.) They were in number three, their Names *Parthenope*, *Lygia*, and *Leucoſia*, of whom, one play'd on the Lyre, another on a Pipe, and a third was excellent at ſinging. Virgins above, and Fiſhes beneath; once winged, but in a Contention with the Muſes overcome, they were by them unplumed. Their manner was, with their Muſick to allure the Mariners to ſtay and liſten to them, and having by their Melody charm'd them aſleep, to devour them. Of whom thus *Claudian*;

Dulce

Dulce malum pelago Syren, volucerque puella,
Scyllæos inter fremitus avidamque Charybdim
Muſica ſaxa fretis habitabant dulcia Monſtra.
Blanda pericla maris; terror quoque gratus in undis:
Delatis licet huc incumberet aura carinis,
Impleſſentque ſinus venti de puppe ferentes,
Figebat vox una ratem: nec tendere certum
Delectabat iter reditus, odiumque juvabat.
Nec dolor ullus erat, mortem dabat ipſa voluptas.
Claudian. Epigr. in Syrenas.

Syrens th' allective Miſchief of the Waves,
Wing'd Virgins; 'twixt *Charybdis* greedy Caves,
And *Scylla*'s barking Rocks, inhabited.
Seas flattering Perils, and Waves pleaſing dread.
Ships 'fore a Fore-wind running, when their Sails
Swell'd with the forcive Breath of fav'ring Gales
Their Voice alone did fix; who now no more
Think of returning to the wiſhed Shore,
But hate the Thought; no ſenſe of Pain perceive,
But Life in the Exceſs of Pleaſure leave.

They were twice overcome, once by *Orpheus* as is here intimated, and again by *Ulyſſes*, (if yet he may not rather be ſaid, not to be vanquiſhed by them, than to have overcome them.) Our *Orpheus* his way of Victory was the more noble; who (whereas *Ulyſſes* only ſtopp'd his Ears not to hear their Song) chanting aloud the Praiſes of the Gods, did with his Voice drown their pernicious Melody.

What was the Purchaſe of ſo bold
A Voyage, but a Fleece of Gold;
[28] And greater Miſchief than the Sea,
Medea: fit the Fraight to be

(28) *Greater Miſchief than the Sea, Medea, &c.*] Perhaps alluding to that Agage, *Ignis, Mare, Mulier, tria mala*, of which ſee *Eraſmus*, *Adag.* 8. *Cent.* 2. *Euripides* brings in *Medea* giving no better a Character of her Sex (and yet perhaps too good for her) than this,

——— ἐσμὲν οἵ ἐσχὲν ἐκ ἐχῶ κακῶν
Τυναῖκες. ———

Sumus

Sumus quidem quales ſumus nos Fœminæ, neque enim malè auſim dicere.

We Women are what we are ſtill,
And yet I dare not ſay we're ill.

Of the firſt Ship. The paſſive Main
Now yields, and does all Laws ſuſtain.
Nor the fam'd *Argo*, by the hand
Of *Pallas* built, by *Heroes* mann'd,
Does now alone complain ſhe's forc'd
To Sea; each petty Boat's now cours'd
About the Deep; no Boundure ſtands,
New Walls by Towns in foreign Lands
Are rais'd; the pervious World in's old
Place, leaves nothing. *Indians* the cold
[29]*Araxis* drink, [30]*Albis*, and *Rhine*
The *Perſians*. Th' [31]Age ſhall come, in fine
Of many years, wherein the Main
M' unlooſe the univerſal Chain;

(29) *Araxis, &c.*] Is a River of the greater *Armenia*, taking his beginning from Fountains, near the Mountain *Periardes*, from whence (as *Ptolomey* deſcribes it) running Eaſtward almoſt as far as the *Caſpian* Mountains, and then turning Northward with two divided Streams, diſcharges one into the *Hyrcanian* or *Caſpian* Sea, and mingles the other with the River *Cyrus* or *Thyras* falling likewiſe into the ſame Sea.

(30) Albis *and* Rhine, *&c.*] *Albis* is a River of *Germany*, taking his beginning in the County of *Hermunduri* in the antient Province of *Rhætia*, in times paſt (as *Tacitus* ſays, in his Book *de Moribus Germaniæ*) a famous River, and well known, now only heard of. At this day called the *Elbe*.

Rhine or the *Rhene* is the moſt celebrated River of *Germany*, the Weſtern Boundure of that Countrey, having his beginning (according to the fore-named Author) on the top of the inacceſſible *Rhætian Alps*; whence running with a Courſe winding ſomewhat Weſtward, he at length falleth into the North or *German* Ocean.

And

And mighty Tracts of Land be ſhown,
To Search of Elder Days unknown.
New Worlds by ſome new *Tiphys* found,
Nor [31] *Thule* be Earth's fartheſt Bound.

(31) *The time ſhall come, wherein the Main M' unlooſe*, &c.

Nor Thule *be Earth's fartheſt Bound.*] Not a little do the *Spaniards* glory in this Prophecy of *Seneca*; as pointing out the Diſcovery of *America*, by them firſt found out. *Sanè non vana, ſi de Hiſpanis Hiſpanus*, ſays *Delrius*. Nor is it leſs admired by ſome of our own Contry-men; *I cannot but wonder at that bold Prophecy of* Seneca, ſays Dr. *Hackwell* (*Apolog. &c.*) Yet my Lord *Bacon*, in his Eſſay of Propheſies ſeems not to allow this for one. See *Plato in Phœdone de Orbe incognito*; and *Ælian* in his various Hiſtory *de Colloquio Midæ & Sileni. l.* 3. *c.* 18. But particularly concerning this Propheſie of *Seneca*, ſee *Abrahamus Ortelius* in his Mapp of the *Weſt-Indies*.

Concerning *Thule* there is no ſmall Difference among Authors. The Poets generally in their Expreſſions uſed it for a Place far remote, and beyond which there was no known Land. *Pliny* makes it to be an Iſland ſix days ſail from *Britain* Northward; ſome have made it to be an Iſland in *Britain*, and others *Britain* it ſelf ſo called. *Strabo* confeſſes the ſtory of *Thule* to be moſt obſcure; and *Petrarch*, *l.* 3. *ep.* 1. having ſaid much, tho nothing poſitively, concludes at laſt thus, *Ut nihilo videatur occultior ipſa Inſula, quàm veritas. Mercator* makes it to be *Iceland*; and *Ortelius* will have it to be *Tylemark*, a Tract of *Norway*. *Servius, in* 1. *Georg. Virgilii*, comes nearer to the Truth, where he writes, *Thule Inſula Oceani inter ſeptentrionalem & occidentalem Plagam ultra Britanniam, juxta Orcades & Hiberniam.* Our *Engliſh Pauſanias* (the learned *Camden*) ſuppoſes it (and moſt probably) to be *Shetland* or *Hethland*, an Iſland in the *Scottiſh* Seas, lying between *Norway* and *Scotland*, and under the Dominion of the latter; which his Conjecture he ſtrengthens by the Authority of *Pucerus*, who (in his Book *de dimenſione terræ*) ſays, that by Seamen it is called *Thylenſel*. To this adding the ſite of the Iſland, agreeable to that wherein *Ptolomey* places it, he aſſures himſelf certainly to have found *Thule*, and pronounces the matter to be at an end and queſtionleſs. Which Opinion of his the much knowing *Selden* ſeems likewiſe to approve of his *Mare Clauſum, l.* 2. *c.* 1. *p.* 121. The Name of this Iſland *Suidas* derives from *Thules* a King of *Egypt*; *Iſidore* from the Sun; and ſome from the *Saxon* Word *Tell* which ſignifies a Limit, as if it were a Bound of the North and Weſt. *Vide Cambd. de Inſ. Britan. p.* 850.

Act

Act III. Scene I.

Enter Nurſe, *following* Medea *running frantick over the Stage.*

NURSE.

AH! whither rapt with eager ſpeed away
Dear Charge? hold, curb thy Rage, thy Fury ſtay!
As when ſome frantick Fro, whom *Bacchus* mads,
Trots her wild *Entheous* Dance, and raving gads
On [1]*Pindus* ſnowy Top, or *Nyſa*'s Crown:
So here, now there, ſhe hurries up and down,
As if with a [2] Lymphatick Rage poſſeſt.
Her Looks attracting Fervour from her Breaſt.

(1) *On* Pindus *ſnowy Top, or* Nyſa's *Crown.*] *Pindus* is a Mountain upon the Borders of *Theſſaly* near *Thrace*: *Nyſa*, when alone without any other Attribute (for there are ten Places, Cities and others, of that Name) is taken for a City of *India*, ſeated at the foot of the Mountain called *Meros*, (mentioned by *Quintus Curtius* in the 8. Book of his Hiſtory) in a Cave in which *Bacchus* is ſaid to be nurs'd. The Scholiaſt of *Apollonius* makes it (as our Author here) a Mountain of *India*. *Delrius* yet diſſents from him, and conceives that he confounds *Nyſa* with *Meros*, and would have it to be one of the Tops of *Parnaſſus*. *Pindus* and *Nyſa* were Places conſecrate to *Bacchus*, where his frantick Solemnities were uſed to be celebrated.

(2) *With a Lymphatick Rage poſſeſt.*] Thoſe were ſaid to be *Lymphatick*, who, having by chance eſpy'd ſome Nymph or watery Deity in the River, were by them, for that Diſcovery, diſpoſſeſs'd of their Senſes. Or elſe ſo called (as conjectured) in that, from the abundance of the Brains Moiſture, proceeded their Diſtraction. As *Lunatick*, in regard that the Moon is predominant over the Humours. Of the Violence of this Paſſion thus

thus our Author, in his 13. Epiſtle to *Lucilius*, *Nulli tam pernitiosi tam irrevocabiles quam Lymphatici metus*; *cæteri enim ſine ratione, hi ſine mente ſunt*: i. e. *None are ſo pernicious or ſo irrecoverable as your Lymphatick Fears*; *others are irrational, theſe dementated.*

Cries, O you Gods! then weeps, now ſmiles again;
And all the Symptoms of a troubled Brain
Diſcovers; doubts, threatens, with Anger boils,
Laments and ſighs; Oh! to what Centre toils
This Weight of Cares? theſe Threats where will she wreak?
Or where will this high Sea of Fury break?
Which like an Inundation ſwells: No low
Nor vulgar Miſchief ſhe intends; t' out-go
Her ſelf ſhe ſeeks: we know full well, her old
Diſtempers Signs; ſome eminently bold,
Horridly impious Act, ſhe plots: 't appears
In her fell Looks: The Gods deceive our Fears.

Scene II.

Enter MEDEA.

If, Wretch, a Rule thou wouldſt preſcribe thy Hates,
Thy raſh Love imitate; Tamely (ye Fates!)
And unreveng'd ſhall we theſe Nuptials bear?
Shall this Day idly paſs? ſought with ſuch Care
And Toil! with ſo much Difficulty gain'd!
Whilſt ſelf-poiz'd Earth in midſt of Heav'n's ſuſtain'd,

And

And the bright Orbs their ſtated Changes run,
Whilſt Sands no Number know; whilſt Day the Sun,
And Night the Stars attend; whilſt 'bout the Pole
[3] The undrench'd *Arctos* turns, and Rivers roll
Into the Main; our deadly vengeful Spite
Shall ne'er grow leſs, but riſe t' a greater height.
What wild Beaſts Salvageneſs? What chaſed Waves
Ingulf'd in [4] *Scylla*'s and *Charybdis* Caves?

(3) *The undrench'd* Arctos *turns.*] By *Arctos* is meant the Conſtellation of the *Northern Bear*, as likewiſe the *Artick Circle*, in which that Conſtellation is included, called *Arctos*, as well as *Arcticus*. Of which ſee *Joſeph Scaliger* his learned Annotations upon *Manilius*, p. 75. *in l.* 1. *ſeu Sphær.* The Reaſon of that Epithet *undrench'd*, you ſhall find in the Annotations upon the fourth Act.

(4) Scylla's *or* Charybdis *Caves.*] Of *Scylla* we have already ſpoken, at this day (according to *Phazellus*) called *Scyllus*: *Charybdis* was feign'd to be an old greedy Hag, ſlain by *Hercules* for ſtealing away his Oxen, and caſt into the Sea, antiently called *Euripus Taurominitanus*, running betwixt *Sicily* and *Italy*, at this day by the *Italians* called *Galo Faro*. (*Vid. Paul. Merul. diſſertat. de Mar.*) Others feign that ſhe was by *Jupiter* ſtruck dead with Thunder, and converted into a Rock in that Sea bearing her Name. Concerning whom that noted Adage is in every Man's mouth,

Incidit in Scyllam cupiens vitare Charybdim.

Which yet (as *Sanctius* upon *Alciat* notes) is not rightly underſtood by thoſe, who apply it to ſuch as avoiding a ſmall Miſchief fall into a greater; but is meant by the contrary, *Scylla* being a a leſſer Evil than *Charybdis*: and therefore *Circe*, in *Homer*, adviſes *Ulyſſes* to ſteer his Courſe rather near *Scylla* than *Charybdis*.

What

[5] What *Ætna*, (under which *Typhæus* lies,
Expiring Flames) our Rage ſhall equalize?
Nor rapid Streams, nor Torrents heady courſe,
[6] Nor wrathful *Euxine* Seas, by *Corus* Force
Vext into Storms, nor Flames blown up by Wind
Can ſtop th' incenſed Fury of my Mind.
I'll down with all.— *Creon* his Fears did move
(Forſooth) and King *Acaſtus* Arms;-" True Love
" Can never ſtoop to fear of any?—But,
O'erpower'd he was inforc'd to yield:--Could not
He yet to his poor Wife have bid adieu!
My Life! ſtout tho he be, he fear'd this too.
Yet ſure, being *Creon's* Son, he might a while
Have reſpited the Time of our Exile.
But one ſhort Day, to take my laſt farewel
Of both my Children!— Yet, tho ſhort, 'tis well.

(5) *What* Ætna, *under which* Typhæus *lies, Expiring Flames*, &c.] The ingenious *Petrarch* (*nel Trionfo d'Amore*) hath made choice of this place for his Imitation;

Non bolli mai Vulcan, Lipari, od'Iſchia,
Stromboli, O Mongibello in tanta rabbia.

Vulcanian *Lipari* nor *Iſchia*
Or *Ætna*, can ſuch furious Flames diſplay.

Typhæus was one of the Giants that invaded the Heavens, ſtruck down by *Jupiter* with Thunder; over whom (according to *Pindarus* and *Ovid*) *Ætna*, (according to *Homer* and *Virgil*) *Inarime, Jovis Imperiis impoſita.*

(6) *Nor wrathful* Euxine *Seas by* Corus *Force, &c.*] Of the *Euxine* Sea we have already ſpoken. *Corus*, according to the Opinion of ſome, is a Weſtern Wind blowing toward the North; ſo likewiſe *Lucan* makes it 5. *Pharſ.* tho the Cenſurer of him, and all Poets reprehend him for it, who will have it to ariſe (and rightly) from a Point of the North, and from thence directly blowing Southward. *Vid. ejus Poet. l.* 5. *ſeu Critic.*

Much

Much, much shall these few Hours produce; (7) that Fact
Which all Days else shall ring of, this shall act.
We will invade the Gods, and shake the Frame
Of the whole Universe.

Nu. Thy Mind reclaim,
Thy Heart, with Griefs disturbed, pacify.

Me. "No thought of Rest, till, with our own, we see
"A general Ruine; perish if we shall,
"Perish all else; We will not singly fall.

Nu. See how great Dangers thy Attempts oppose!
"'Gainst potent Opposites none safely goes.

Scene III.

Enter JASON.

Still cruel Fates! Fortune severe alike!
Equally bad, or if she spare or strike!
So often Heav'n, hath for our desp'rate Woes,
Found Remedies more desperate than those.
Would we the Faith, to our Wife's Merits due,
Have kept; We must have dy'd. Death to eschew

(7) ——*That Fact,*
Which all Days else shall ring of, this shall act.] So *Seneca* the Father, in *Thyeste*;

Age Anime, fac quod nulla Posteritas probet,
Sed nulla taceat.——

Soul! do the Fact which all Times may detest,
But none keep silent.——

We muſt be faithleſs; not to this inclin'd
By abject Fear, but a paternal Mind.
For in their Parents Ruine, our poor Race
Would be involv'd. O Juſtice! if a place
In Heav'n thou haſt, by thy white Throne I ſwear
The Children overcame their Sire. Nor e'er
Shall I think other, but that ſhe (tho fierce
Of Heart, and beyond all Reclaim perverſe,)
Her Childrens Lives would 'fore my Bed deſire.
Wirh Pray'rs we were reſolv'd t' accoſt her Ire,
But ſee! ſh' hath ſpy'd us; ill the Sight ſhe brooks,
Diſdain and Paſſion printed in her Looks.

Me. We flie! *Jaſon*, we flie! for us to change
Seats, is not new; the Cauſe is new and ſtrange.
For thee we us'd, but now from thee we flie.
Whom thus from your Abodes inforce you hie?
To whom doſt ſend us? ſhall we *Phaſis* Flood,
Colchos and our Sire's Realms, or Fields with Blood
Of ſlaughter'd Brother ſtain'd, go ſeek? what Lands,
What Seas muſt we find out at thy Commands?
The *Pontick Straits*? through which that Princely Train
We ſafe brought home; when through th' incenſed Main
And dangerous *Symplegades*, we fled
With thee, now turn'd Adulterer to our Bed?
Shall we for ſmall [8] *Iolcos* make? or ſteer
Unto [9] *Theſſalian Tempe*? what ways e'er

(8) *Shall we for ſmall* Iolcos *make?*] *Iolcos* was the Birth-place of *Jaſon*, called likewiſe *Lariſſa* (as *Pomponius Mela* teſtifies *lib.* 2.) which gave a Title to *Achilles*, who by *Virgil* is ſtiled *Lariſſeus*.

The

The Place, as *Pindarus* in his fourth *Pyth.* writes, from whence *Jason*, with his *Argonauts*, first set sail for *Colchos*.

(9) *Thessalian Tempe.*] *Tempe* was a most celebrated Grove of *Thessaly*, and sacred to the Muses: *Ælian*, who at large describes this place in his *Var. Hist. l.* 3. *c.* 1. writes, that the Victors in the *Pythian* Games were used to be crowned with the Laurel of this Grove in memorial of *Apollo*; who, after he had slain *Python*, was there crowned with a Wreath of Bays; an Altar being afterwards erected to him in the Place where it was done.

To thee we open'd, 'gainst our selves we clos'd.
Then whither send y' us? to what Lands expos'd?
To Exile, an exiled Wretch is sent
And yet no place assign'd for Banishment.
Yet go we must, so to command seems fit
To *Creon's* Son-in-law, and we submit.
Inflict on us the worst of Cruelties,
We have deserv'd. Let *Creon* exercise
The bloodiest Tortures Tyranny e'er bred,
To plague a Strumpet to his Daughter's Bed.
Load us with Irons; and shut us from all Light
In a dark Dungeon of eternal Night:
Yet shall we suffer less than we deserve.
Ingrateful Wretch! think (if thy Heart will serve
To let thee) of the Flame-breath'd Bulls; the Field
Which Armies of Arm-bearing Foes did yield.
When, at our sole Command, those Earth-born Bands
Mutually fell by their self-slaught'ring Hands.
To these, add the *Phryxean* Rams rich Prize,
And sleepless Dragon charm'd; whose wakeful Eyes
Obey'd Sleep's unknown Pow'r: our Brother slain,
Mischief with Mischiefs re inforc'd again.

Fraud-blinded Daughters urged to divide
Their Parents Limbs, unto new Life deny'd.
And our own Kingdoms for a Stranger's Crown
Deserted; by what Hopes soe'er you own
Of your dear Children; by the Certainty
Of thy new-fix'd Abodes; and Victory
O'er vanquisht Monsters; by these Hands of ours
Ne'er spar'd for thee t'imploy their utmost Pow'rs.
By fore-past Fears; Heav'ns, [10] Seas (the Witnesses
Of our wrong'd Nuptials) pity our Distress.
And in thy happy state, to us that crave
Render the Comfort thou would'st wish to have.
[11] Of all the Wealth by *Scythians* rapt away
From Sun-scorch'd Dwellers of rich *India*,

(10) —— *Seas*
The Witnesses of our wrong'd Nuptials] Our Author seems to follow the opinion of those who will have the Nuptials of *Jason* and *Medea* performed at Sea. *Apollonius* will have them celebrated in the Island *Corcyra*; some at *Byzantium*; others in *Colchis*, and with the Privity of *Æëta*; *Valerius Flaccus* makes them to be begun in the Island *Peuce*, and interrupted by the coming of *Absyrtus*.

(11) *Of all the Wealth by* Scythians *rapt away*
From Sun-scorch'd Dwellers of rich India.] Meant by the Eastern *Scythians*; *Scythia* by Geographers being divided into *Scythia Europæa* and *Asiatica*; *Scythia Europæa* (concerning which see *Pomponius Mela l.* 2. and *Pliny*, *l.* 4.) extends from the Bank of *Tanais*, *Palus Mœotis*, and the Shores of the *Euxine* Sea, to the Mouth of *Ister*. *Asiatica*, beginning from the Limits of the opposite Shores towards the East, as far as the *Seres*, on the North bounded with the Ocean, on the South stretching to the Mountain *Taurus*, on the West to *Cappadocia* and *Armenia*, (tho those Countries were likewise under the Subjection of the *Scythians*.) *Ptolomey*, *l.* 6. *Cosm.* divides this *Scythia Asiatica* into *Scythia intra Imaum montem*, and *Scythia extra Imaum montem*. That *intra Imaum* he terminates on the West by *Sarmatia Asiatica*, on the East by the Mountain *Imaus*, on the South by the Nations beyond the *Caspian* and *Hyrcanian*

Asian Sea, and on the North by the Land called by him *Terra Incognita*. That *extra Imaum* hath on the East People called *Seres*, on the North *Terra Incognita*, on the South *India extra Gangem*, and on the West *Scythia interior*. Both of these are properly called *Scythia*.

Too narrow an Exchequer for whose Store,
Our whole Court seems; with whose superfluous Ore
W'adorn the Woods and Groves; no part brought we
But our slain Brother's Limbs, and those on thee
Impended; Country, Father, Brother, Shame.
(12) With this Dowre wed; parting, restore the same.
Jas. When wrathful *Creon* sought thy Life to have,
Mov'd by our Tears, for Death he Exile gave.
Me. We Exile thought a Punishment; but now
We find, that, for a Favour you allow.

(12) *With this Dowre wed, parting restore the same.*] The Nuptial Dowre, among the Antients, was the most certain Argument of Matrimony; the *Dotis Datio* being that which distinguished Wives from Concubines, as *Brissonius de ritu nuptiarum* proves, out of *Plautus* his *Trinum. Act.* 3. *Sc.* 2. Nor (unless in case of Adultery) by the Laws of the *Athenians*, could a repudiated Wife be debar'd from receiving the benefit of it. Wherefore *Medea* here, unjustly divorced by *Jason*, claims, as her Dowre, the benefit of all the signal Performances she had for his sake accomplished. The Restitution of which, upon this her undue Separation, she demands to be made good to her, according to the antient Nuptial Stipulation among the *Romans*, which runs thus, *Ut si Divorcium sine culpâ Mulieris fieret, Dos omnis redderetur restitueturque.* See *Brissonius l.* 5. *de Formulis, p.* 497. And hitherto, by this Expression of *Medea*, seems *Seneca* to allude.

Jaſ. Whilſt yet thou may'ſt, get thee from hence convey'd;
" The Wrath of Kings is Heavy.
Me. You perſuade
This to endear you in *Creuſa*'s Love;
You ſeek a hated Strumpet to remove.
Jaſ. Objects *Medea* Love?
Me. And Treachery,
And Murder too.
Jaſ. What Crime is there, 'gainſt me
Thou can'ſt object, deſerves ſo foul a Blame?
Me. All that we ever did.
Jaſ. Then 'tis your Aim
T' involve us in the Guilt of your Miſdeeds.
Me. Thoſe, thoſe are thine. " He to whoſe Gain ſucceeds
" The Ill, is the Ill's Author. Tho our Fame
All ſhould oppoſe, thou ought'ſt defend the ſame,
And ſay we're blameleſs: " He ſhould guiltleſs be
" In thy Repute, is guilty made for thee.
Jaſ. " That Life's a burthen, which enjoy'd brings Shame.
Me. That Life diſcharge, enjoy'd with Loſs of Fame.
Jaſ. Rather appeaſe thy Wrath-incenſed Breaſt,
For thy poor Childrens ſakes;
Me. No, we deteſt,
Abjure the thought; What? ſhall *Creuſa* live,
And Brothers to *Medea*'s Children give?
Jaſ. 'Twill be an Honour when our exil'd Race,
A Queen, ſhall with her kindred Iſſue grace.

Me.

Me. Come never ſo unfortunate a Day
To the already wretched, with Allay
Of baſer Blood, to mix our noble Line.
[13] *Phœbus* with *Siſyphus* his Nephews join.
Jaſ. Why ſeek'ſt thou Ruine on us both to bring?
Let me intreat thee to depart.
Me. The King
Could yet vouchſafe to hear us ſpeak.
Jaſ. Declare
What's in my Pow'r to do for thee.
Me. Me! dare
Any Miſchief.
Jaſ. On either Hand, ſee here
Two potent Kings.
Me. Than thoſe a greater fear,
Behold *Medea!* let us exerciſe
Our Pow'rs, and *Jaſon* be the Victor's Prize.
Jaſ. Weary'd with Miſeries, I yield; forbear;
So often try'd, the turn of Fortune fear.
Me. Miſtreſs of Fortune we have ever been.
Jaſ. *Acaſtus* there; here *Creon's* nearer Spleen
Threatens Deſtruction.
Me. Void thou either's Harms:
Not 'gainſt thy Father-i'-law to riſe in Arms,
Or ſtain with Kindreds Blood thy Innocence,
Medea wills. Guiltleſs with her fly hence.
Jaſ. Who ſhall oppoſe, if they their Pow'rs combine,
And 'gainſt us with united Forces join?

(13) Phœbus *with* Syſiphus *his Nephews join.*] Meaning the Iſſue of *Medea*, Daughter of *Æeta* Son of *Phœbus*, with the Offſpring of *Creuſa*, Daughter of *Creon* Son of *Syſiphus*. *Me.*

Me. Add *Colchians* too; *Æeta* General;
Scythians with *Grecians* join; we'll foil them all.
Jaſ. I potent Sceptres dread
Me. Rather take heed
Y'affect them not.
Jaſ. Leſt this our Conference breed
Suſpect, let's here cut ſhort our long Diſcourſe.
Me. Now *Jove*, o'er all the Heav'ns thy Thunder force,
Stretch forth thy Hand, thy vengeful Flames prepare,
And from crackt Clouds the World with Horror ſcare.
Nor with delib'rate Aim level thy Throw,
Take him or me: which of us each the Blow
Shall ſink, will guilty fall; if at us caſt,
Thy Thunder cannot miſs.
Jaſ. Reſume at laſt
More ſober Thoughts, Language more mild; if ought
In *Creon*'s Court, in Exile may be thought
Eaſeful to thee, ask and the ask'd-for have.
Me. Thou know'ſt we can, and uſe with Scorn to wave
The Wealth of Kings; we only wiſh we might
Our Children have Companions in our flight;
That in their Boſoms we our Tears may ſhed.
More Sons thou may'ſt expect from thy new Bed.
Jaſ. I muſt confeſs me willing to comply
With thy Deſires; forbid by Piety.
Nor could I ſuffer this, tho *Creon's* Pow'r
Should force me to't. For this alone implore

I Life;

I Life; of all my Cares the only Eaſe,
Sooner I could want Breath, Limbs, Light, than theſe.
Me. Loves he his Children ſo! 'tis well, we ha't;
Now we know where to wound him.——We hope yet
We may our laſt Words in their mindful Breaſts
Implant; embrace; ſeems this a juſt Requeſt?
This too, we with our lateſt Speech intreat,
What our raſh Grief hath utter'd, you'd forget,
And a more favourable Memory
Of us retain; all Paſſions buried be.
Jaſ. All, all's forgot by us; and here we pray
Thou may'ſt the Fervour of thy Mind allay,
And gentle Curb unto thy Paſſions give.
"Patience is Miſery's beſt Lenitive, [*Exit.*
Me. Gone! is't e'en ſo? haſt thou forgotten me?
And all my Merits, ſlipt from thy Memory?
No; we will ne'er ſlip thence. Now mind thy Part;
Summon together all thy Strength and Art.
'Tis thy beſt uſe of Ills to think there's none.
Scarce will there Opportunity be ſhown
T'effect our Treachery. Our Plots they fear.
Run then a Courſe from all Suſpicion clear.
Begin, *Medea!* for thy Task prepare;
And what thou can'ſt, and what thou canſt not, dare.
O faithful Nurſe! whom Chance with us hath made
Partner in Woes; our wretched Counſels aid.

A Robe we have, our Kingdom's Ornament;
As Pledge of his Etherial Deſcent,
By *Sol* t' *Æeta* giv'n: a Carquanet
With Gold enchac'd, and a rich Coronet
Set with bright Gems; theſe to the new-wed Bride
My Sons ſhall bear; firſt with dire Tinctures dy'd.
Invoke we *Hecate*; our ſad Rites frame,
The Altars ſtrow; now crack this Roof in flame.
[*Exit.*

CHORUS.

Nor Force of Flames, nor Strength of Wind,
Nor Thunder we ſuch Terror find
As a divorc'd Wife, ſet on fire
With Hate and Ardor of Deſire.
Not Cloudy *Auſter* where he pow'rs
Forth Deluges of Winter Show'rs,
[14] When *Iſter* like a Torrent roul'd,
Breaks Bridges down, runs uncontroul'd.

(14) *When* Iſter *like a Torrent roll'd.*] *Iſter* is a part of *Danubius*, or the *Danow*, a famous River of *Germany*, which (as *Pomponius Mela* ſays) *maintaining its Courſe a long while through divers Lands is called* Danubius, *after by the Inhabitants of the Countries through which it paſſes*, Iſter. *Ptolomey* more particularly tells us, *That when* Danubius *is come as far as the City of* Accium (a City of the Lower *Myſia*, near the Confines of *Dacia*, in the 47. degree of Northern Latitude) *it loſes its Name, and from thence, until it falls into the Sea, is called* Iſter. Which having received into it ſixty Navigable Rivers, falls at length into the *Euxine* Sea. It ariſes not far from the *Hercynian* Wood from a clear Spring, now incloſed within the Caſtle of *Donawe[chingen*, a Houſe of the Counts of *Furſtemberg*. (*Thuilius.*) It is ſaid to have as many Out-lets or *Oſtia* as *Nilus*, according to *Ammianus Marcellinus*. *Pliny* and *Ptolomey* allow but ſix. But ſee as to this *Brietius in Parall. Geogr. Vet. & Nov.* Where they are particularly enumerated and nominated.

Not

[15] Not *Rhodanus* with rapid Courſe
Where he reſiſting Seas does force.
[16] Nor *Hæmus*, when the Sun's hot Beams
In mid Spring thaw his Snows to Streams.
Love ſpur'd with Paſſions blind, diſdains
All Rule, nor brooks impoſed Reins.
Fearleſs of Death, covets upon
Drawn Swords with obvious Steps to run.
Mercy ye Gods! we Pardon ſue,
Safe may he live, did Seas ſubdue.
Yet the Deep's Monarch ſtorms, his Pow'r,
Next *Jove's* ſhould ſtoop t'a Conquerour.
Bold *Phaeton*, that durſt aſpire
To rule the Chariot of his Sire,
Whilſt from preſcribed Bounds he ſtray'd,
Felt the mad Flames his Raſhneſs made.
None ſuffer'd in a known way; tread
In that ſafe Path where others lead.
Nor violate the ſacred Bands
Impos'd by Nature's ſacred Hands.
Whoe'er thoſe noble Planks which made
Bold *Argo*, touch'd; ſpoil'd of his Shade

(15) *Not* Rhodanus *with rapid Courſe.*] *Rhodanus* or the *Rhoane* is a River of *Gallia Narbonenſis*, ariſing from the *Griſon Alps*, and from thence, as it were, compaſſing the Country with his winding Streams, falls at length into the *Gallick* or *Maſſilian* Sea.

(16) *Not* Hæmus *when the Sun's hot Beams.*] *Hæmus* is a Mountain of *Thrace*, upon the Borders of *Myſia* inferior, by *Polybius* reported to be of that eminent Height, that a Man from the Top thereof might behold the *Ægæan* and *Ionian* Seas; tho *Strabo* ſeems not to allow of this for a Truth. This mighty Mountain (if we believe the Poets) was once a Man, and the neighbouring Mountain *Rhodope*, his Siſter, of whoſe Transformation ſee *Ovid Metam. l. 6.*

The

[17] The ſacred Grove which *Pelion* crown'd;
Paſt floating Rocks in the Profound;
Did through ſo many Perils wade
Of the vaſt Deep; and Anchor weigh'd
From off a barb'rous Coaſt, poſſeſt
Of forein Gold; for home addreſt,
With ſad event the Breach he ru'd
Of the Seas Rites; with Plagues purſu'd
And Juſtice of the angry Main.
Tiphys, who firſt the Ocean
Tam'd, [18] to an unskilful Pilot, left
His Charge, on forein Shores bereft
Of Life, far from his native Land,
[19] 'Mongſt unknown Ghoſts lies tomb'd in Sand.
[20] He from the vocal Muſe that ſprings,
At Sound of whoſe Harmonious Strings,

(17) *The ſacred Grove which* Pelion *crown'd*, &c.] *Pelion* is a moſt noted Mountain of *Theſſaly*; in a Cave or Grot, in which *Peleus*, marrying *Thetis*, entertained (as the Poets fable) and feaſted all the Gods. *Vide Claudian. de nuptiis Honor. & Mar.* and *Euripides* in *Iphigenia*. From whence a great part of the Timber that built *Argo*, was fell'd and taken.

(18) *To an unskilful Pilot*, &c.] Who this ſhould be that ſucceeded *Typhis* in the Pilot-ſhip of *Argo* is not agreed on; ſome ſay *Ancæus*, others *Euphemus*; but the moſt generally received Opinion is, that it was *Ergynus* the Son of *Neptune*, afterwards ſlain by *Hercules*.

(19) *'Mongſt unknown Ghoſts lies tomb'd in Sand.*] *Typhis* on a ſudden, as he held the Helm, fell down dead, and was buried in *Mariandanum* a famous Cave in *Bythinia Acheruſia*; but whether before he came to *Colchos*, or in his Return, is not known. *Apollonius Higynus* and *Valerius Flaccus* ſeem to declare the former; but an antient *Greek* Author, *Herodotus* by Name, (as cited by the Scholiaſt of *Apollonius in l.* 2.) affirms that he died not till in his Return from thence.

(20) *He from the vocal Muſe that ſprings.*] *Orpheus*, who by general conſent of the Antients was held to be the Son of *Phœbus*, begotten

begotten on the Muſe *Calliope*. *De Orpheo vide Vic. Com. S. Alban. de Sapientia veter. c.* 11. *cui Titulus Orpheus ſive Philoſophia. & Jeremiam Hoelzlinum in Prolegomenis ad Apollonium, p.* 33. *& Fulgent Mytholog.*

The rapid Streams their Motions ceas'd,
Their Murmurs the rude Winds ſuppreſs'd,
While Birds their own Notes left, this Song
Fled liſtning, and Woods danc'd along;
His Limbs o'er *Thracian* Acres ſpread
[21] Dragg'd unto *Hæbrus* ſtreaming Head,
To *Styx* deſcended, known before;
And *Tartarus*, to return no more.
[22] *Alcides Boreas* Iſſue ſlew;
[21] He who could various Shapes indue,

(21) *Dragg'd unto* Hæbrus *ſtreaming Head.*] *Hæbrus* is a River of *Thrace*, famous for the memorized Tragedy of *Orpheus*, into which the furious *Bacchanals*, after they had torn his Body in pieces, threw his Head. It was antiently called *Rhombus*, from the vorticous *Eddies* of its Waters taking its Name *Hebrus*, from *Hebrus* the Son of *Caſſander* and *Crotonice*; who afterwards marrying another Wife, by Name *Damaſippe*, ſhe became inamour'd of her Son-in-law, and by him being ſlighted, ſhe falſly charges him to *Caſſander* of an Attempt to have raviſhed her; which he believing, purſues him with armed Force through the Woods whither he had retreated, from which not being able to eſcape, he threw himſelf into the *Schombrus*, and there periſhed. That Accident giving it the new Name of *Hebrus*, as *Plutarch de Fluminibus*, from the Authority of *Timotheus*, delivers the Story.

(22) Alcides Boreas *Iſſue ſlew*, &c.] *Calais* and *Zetes*, the Sons of *Boreas* were ſlain by *Hercules* in the Iſland *Tenos*, who (as *Apollonius* hath it in the firſt of his *Argonautics*) in memorial thereof erected upon their Sepulchre two Pillars, one whereof was ſaid to move at the blowing of the North Wind. The Cauſe of their Death (as I find collected by the Scholiaſt of *Apollonius*) is variouſly delivered. Some ſay the Reaſon of it was, becauſe they diſſuaded the Return of *Argo* into *Myſia* to take in *Hercules*; and the Cauſe that induc'd them to that was (as *Ariſtotle* in the third Book of his *Politicks*, *c.* 13. reports) that in regard of the Eminency of his Perſon above the reſt, they perſuaded the *Argonauts*, who held a Democratical

Democratical kind of Government among themſelves, to exclude him by an *Oſtraciſm*. Some ſay that *Hercules* did it, to revenge the Injury he had received from their Father *Boreas* in the Iſland of *Cos*, where he diſtreſs'd him with a Storm. Others, in that they contended with *Hercules* about the Dividend of the Gifts given by *Jaſon* among the *Argonauts*. And ſome, for that having received *Hercules* as their Gueſt, they treacherouſly conſpir'd his Death.

(23) *He who could various Shapes indue,*
From Neptune *who derives his Breath*, &c.] *Periclimenus* is reported to have been the Son of *Neleus* or *Neptune*, which is all one, Νηλεὺς γὰρ ποσειδῶν ἦν, ſays the Scholiaſt of *Apollonius*, *l.* 1. *v.* 156. Who by the Gift of his Father could change himſelf into ſundry ſhapes; ſlain by *Hercules* after he had transformed himſelf into an Eagle.

From *Neptune* who derives his Breath,
From *Hercules* receiv'd his Death.
He too, when Seas and Earth h' had crown'd
With Peace, [24] and forc'd the *Stygian* Sound,
[25] Alive on *Æta's* Pyre repos'd,
His Limbs to Cruel Flames expos'd.

(24) *Forc'd the* Stygian *Sound.*] *Hercules*, as the Poets feign, deſcended into Hell on this occaſion; *Theſeus* and *Perithous*, attempting to ſteal thence *Proſerpina*, were by *Pluto* taken Priſoners. Whoſe Reſcue *Hercules* undertook and by force perform'd, and dragg'd from thence *Cerberus*. *Vid. Ovid. Met. l.* 9.

(25) *Alive on* Æta's *Pyre repos'd*
His Limbs to cruel Flames expos'd,
While mingled Gore's Infection, &c.] *Neſſus* attempting to raviſh *Deianira*, after he had tranſported her over the River *Evenus*, was by *Hercules* (yet on this ſide the River) ſhot through with one of his poiſonous Arrows; he, to be reveng'd of *Hercules*, cunningly, before he dies, inſinuates into *Deianira*, *That a Shirt dipt in his Blood, and ſent to her Husband to put on, would reclaim his Love from others, and regain his languiſhing Affection towards her.* Which Advice ſhe believing preſently puts in execution, and ſends a Shirt dipt in his Blood, (not thinking of the Poiſon mixing with it) to her Husband, which (when he had put it on) cleaving to his Fleſh, conſum'd him with burning Tortures. He, in this Agony, cauſes a funeral Pile to be built on the Mountain *Oeta* in *Theſſaly*, and laying himſelf thereon, commanded the ſame to be fired, and ſo burnt himſelf alive. *Vide Met. l.* 9. While

While mingled Gore's Infection, ſent
By 's Wife, his Fleſh with Tortures rent:
[26] A Boar *Ancæus* Life o'er-threw,
[27] His Uncles *Meleager* ſlew,
And by the vengeful Hand doth fall
Of his enraged Mother; All
Deſerv'd; What Crime, did expiate
That tender Lad's untimely Fate?
[28] The Boy by *Hercules* unfound
In Waves of ſecure Waters drown'd.

Go now bold Spirits; plow again,
When Springs are to be fear'd, the Main.

(26) *A Boar* Ancæus *Life*, &c.] *Ancæus* was one of thoſe who adventured with *Meleager* in the hunting of the *Caledonian* Boar, by whom he was ſlain. *Vid. Ovid. Met. l.* 8. Of whom likewiſe it is ſaid, that a Boar breaking into a Vineyard where he was drinking, and now about to put the Cup to his Lips, ſlew him, from whence came the Proverb,

Multa cadunt inter calicem ſupremaque labra.

(27) *His Uncles* Meleager *ſlew,*
And by the vengeful Hand doth fall
Of his inraged Mother, &c.] *Meleager* having ſlain the *Caledonian* Boar, preſented his Head to *Atalanta* (a beautiful young Nymph, who firſt wounded him, and whom he affected) which *Meleager*'s Uncles (*Toxeus* and *Plexippus*) envying at, took from *Atalanta* the Spoil, at which the inraged Lover ſlew them both. The News whereof is brought to *Althæa*, *Meleager*'s Mother, who to revenge her Brothers Death, throws her Son's fatal Brand, (the Fable of which ſee in *Ovid Met. l.* 8.) into the Fire, together with which his Life conſum'd.

(28) *The Boy by Hercules unfound*, &c.] *Hylas*, the Son of *Theodomas*; a Youth belov'd of *Hercules*, who being ſent into *Myſia*, to fetch freſh Water from the River *Aſcanius*, was drown'd in the ſame; or, as feigned, rapt away by the Nymphs of the Flood, in ſearch of whom, *Hercules* and *Polyphemus* went

— *Hylam*

——— *Hylam — quo fonte relictum*
Clamantes, ut littus Hyla, Hyla omne sonaret.

Calling on *Hylas* in the River drown'd
That all the Shores did *Hylas*, *Hylas* found.

The following Verses, in the Original, beginning

Idmonem quamvis, &c.

in the End of this *Chorus*, as likewise three others immediately following this Verse,

——— *Ignotas jacet inter umbras:*

in the middle thereof; I have omitted, as being by *Heinsius* and some later Criticks justly censured to be none of *Seneca's*, in that they savour of many illiterate Absurdities, and confound Times and Stories. Conceiving it an Injustice to charge upon *Seneca* the surreptitious Defects of a Poetaster.

Act IV. Scene I.

Enter NURSE *ſola.*

HOrror my trembling Soul invades, ſome great
Pernicious Miſchief preſent Ill does threat.
How vaſt a Rage her ſwelling Grief dilates!
Its own Incendiary! Integrates
Her lapſed Powers! with Fury oft poſſeſt
I've ſeen her charge the Gods, attempt to wreſt
Heav'n with her Charms: ſome more prodigious Act
Than theſe yet works ſhe; for as hence ſhe packt
With frighted Steps, and her dire Conclave enter'd,
Forth all her Spells ſhe pours, and what t've ventur'd
On, her ſelf long fear'd, there broaches, a whole Hell
Of Ills let looſe, cloſe kept in that dark Cell.
And whilſt ſhe with ſiniſter Hand, prepares
Th' infauſtous Work, ſh' invokes with Magick Pray'rs
[1] Whatever Poiſons *Libya*'s ſcalding Sands
Create; what *Taurus* (where cold Winter ſtands

(1) *Whatever Poiſons* Libya's *ſcalding Sands*, &c.] *Libya* is a Country of *Africa*, taken ſometimes for all *Africa*, ſo called from the Wind *Libs* or Λὶψ blowing from thence, or from *Libyæ* the Daughters of *Epaphus*. That Part thereof which borders upon

Egypt being fertile, tho a Desart, in poisonous Simples and venomous Serpents, which (as *Ovid* feigns in 4. *Met.*) first sprung from the Drops of Blood falling from *Medusa*'s Head newly dissected, as the same was transported by winged *Perseus* over that Region: or, as others, from the Blood of the slain Giant. But Naturalists more truly report, that those Countries which are infested with too much Heat or Cold, are ever fruitful in such hurtful Productions.

(2) *What* Taurus, *&c.*] *Taurus* is a Mountain of *Asia*, or rather a continued Ridge of Mountains linked together, and running from the Mountains *Scordisci*, and the Borders of *Cappadocia*, unto the uttermost Bounds of *Cilicia*.

Cloath'd with perpetual Snow,) in's frozen Veins
Congeals; and every Monster. At whose strains
Crawl scaly Multitudes from under-ground,
And as officious Agents wait her round.
Thither an aged Serpent trails along
His o'ergrown Bulk, and darts his forked Tongue;
Seeking on whom t'inflict a Death; at sound
Of her dire Charms, his pois'nous Length in round
And complicated Orbs he folds; she cries
Poor are the Ills, and base the Weapons rise
From this low Earth; I'll from the Heav'ns fetch down
Poisons to serve my turn; this instant crown
With Ills worthy thy self; Now, now's the time
Something to act above a vulgar Crime.
Hither descend [3] the Snake that seems to lie
Like a huge Torrent rolling cross the Skie,
In whose immense Folds either [3] Bear is ty'd,
[3] The great th' *Achaians*, th' less *Sidonians* guide.

(3) *Hither descend the Snake that seems to lie*
Like a huge Torrent rolling cross the Sky,
In whose immense Folds, &c.] This was the Dragon that was slain by *Cadmus* in *Bœotia*, when he was sent by *Agenor* in search of

of his Sister. Made a Constellation, consisting of one and thirty Stars, and placed between the two Bears; which, with his sinewy Flexures he seems to infold, the lesser with his Head and Neck, the greater with his Tail. By one of which it is said the *Achaians*, by the other the *Sidonians* were us'd to sail. Of which likewise *Ovid Trist. l.* 4.

Magna minorque Feræ, quarum regit altera Graias
Altera Sidonias, utraque ſicca rates.

Great and less Bears, of which, through Seas rough Tides,
This *Grecian* Ships, that (both dry) *Sidon*'s guides.

His griping Hands let [4] *Ophiuchus* loose,
And the squeez'd Venom of his Snake infuse.
Hither repair, drawn by these Charms of ours,
[5] *Python* that durst assail two Heav'nly Pow'rs.
[6] *Hydra*, with all the Serpents were subdu'd
By *Hercules*, in their own Death renew'd.

(4) *His griping Hands let* Ophiucus *loose.*] *Ophiucus* is a Constellation consisting of seventeen Stars (as the Scholiast of *Aratus* writes) so called in that in his Hand he seems to hold or grasp a Serpent (which is likewise made up of thirty Stars) conceived to be *Æsculapius*, *Hercules* or *Prometheus*, converted into that Constellation, commonly called *Serpentarius*. *Vide Hygini Poeticon Astronomicon.*

(5) Python *that durst assail two Heav'nly Powers.*] *Python* was sent by envious *Juno* as a Plague to pursue *Latona*, when great with Child of *Phœbus* and *Diana*, and afterwards was slain by young *Apollo*.

(6) Hydra *with all those Serpents*, &c.] *Hydra* was a Serpent, feigned to have many Heads which *Hercules* encountring with, and cutting off some of her Heads, in the room of each of those cut off sprang up two more, multiplying by their own Ruine; the Growth of which, *Hercules* at last, by cauterizing the Wound, prevented, and so slew this Monster, which was afterwards made a Celestial Sign, being a Southern Constellation, extending his his Head towards the Sign called the *Great Dog*, or *Sirius*, his Middle under the *Lion*, and his Tail toward the *Centaur* or *Chiron*. *Vide Arat. Scholiast.*

And thou the *Colchians* wakeful Spy, whoſe Eyes
In drowzy Sleep our Spells did firſt ſurprize.
Then (having call'd of Serpents all the kinds,)
Sh' in one maſs all pernicious Simples binds.
Whatever on impervious [7] *Eryx* grows,
[8] What *Caucaſus*, (where ſit continual Snows)
Stain'd with *Promethean* Blood, brings forth; whate'er
[9] The Warlike *Medes* in charged Quivers bear.
[10] What flying *Parthians* uſe; with what the Points
Of his keen Shafts the wealthy [11] *Arab* 'noints.

(7) *Whatever on impervious* Eryx *grows.*] *Eryx* is a Mountain of *Sicilia*, ſo called from *Eryx* the Son of *Butes* and *Venus* ſacred to her, of which ſhe was called *Erycina*. At this day it is called *Monte di Trapani*, as being not far from *Drepanum*, now called *Trapani*, and betwixt that and *Panormus*, now called *Palermo*.

(8) *What* Caucaſus *ſtain'd with* Promethean *Blood.*] *Caucaſus* is a Mountain of *Scythia*, beginning from the Mountain *Corax*, and with one Ridg parting *Colchos* from *Iberia*, with the other *Iberia* from *Albania*, and ſo running to the *Ceraunian* Mountains. To this Hill was *Prometheus*, as the Poets fabled, bound for ſtealing Fire from Heaven; of whom ſee more hereafter.

(9) *The Warlike* Medes.] There be ſome, who would charge our Author with an Anacroniſm, in that he brings in *Medea*'s Nurſe ſpeaking of the *Medes*; who, as they would have it, took their Denomination from *Medus* the Son of *Medea* by *Ægeus*: but the Name of *Media* is more antient, being ſo called from *Madai*, the Son of *Japhet*, who, as *Sleyden* writes, was ſent thither by *Nimrod* to plant, about an hundred and fifty years after the Flood, where he laid the Foundation of that antient Empire called after his own Name. *Vide Joſeph. Antiq. Judaic. l.* 1.

(10) *What flying* Parthians *uſe.*] *Parthia* is a Country of *Aſia*, bounded, as *Ptolomey* deſcribes it, on the Weſt by a part of *Media*, on the North by *Hircania*, on the Eaſt by *Aria*, on the South by *Carmenia deſerta*. Whoſe Inhabitants for their manner of Fight were notorious, [illegible]o in a counterfeited Flight diſcharged their Arrows backw[illegible]ipon their purſuing Enemies.

(11) *The* [illegible]*y* Arab.] Thoſe of *Arabia Felix*. *Arabia* being divided into three Portions; *viz. Petrea*, *Deſerta* and *Felix*. *Arabia Petrea* i[illegible] on the Weſt bounded with part of *Syria*, on the North

North with *Paleſtina*, *India*, and part likewiſe of *Syria*, on the South *Sinu Arabico interiori*, on the Eaſt partly by *Arabia Fælix*, partly by *Arabia Deſerta*. The laſt of which on the North is terminated by *Meſopotamia*, along the River *Euphrates*, on the Eaſt by *Babilonia*, and part of the *Perſian* Gulf, on the South by Mountains running along the Borders of *Arabia Fælix*, on the Weſt by part of *Syria* and *Arabia Petrea*. *Arabia Fælix* hath on the North *Arabia Petrea* and *Deſerta*, part of the *Perſian* Gulf: On the Weſt *Sinus Arabicus*, on the South the *Red Sea*, and on the Eaſt part of the *Perſian* Gulf, as far as the Promontory *Sagarus*. *Vide Ptol. l.* 5. *Coſmogr.*

Thoſe Juices which the noble [12] *Sweves* inclin'd
Near the cold North, in Groves [13] *Hercynian* find.
Whate'er the Earth i'th' procreating Spring
Begets, or in the Winter forth doth bring,
When rigid Cold in Ice hath all things bound,
And Foreſts of their Summer's Pride uncrown'd.
Thoſe Herbs that bloom with a peſtiferous Flow'r
She culls, the Juice indu'd with baneful pow'r

(12) and (13) *Thoſe Juices which the noble* Sweves *inclin'd, Near the cold North in Groves* Hercynian *find.*] The *Sweves* are a People of *Germany*, who altho (as *Tacitus* reports *de moribus Germaniæ*) they are by one general Name called *Suevi*, yet are they not one Nation. Of theſe the moſt antient and noble (as he ſays) were the *Semnones*, who accounted themſelves as the Head of the *Suevians*. The Poſterity of theſe inhabited the Northern Tract of *Germany*, which is at this day called *Swaben*. *Pucerus* is of opinion that the *Swedes* and theſe were one Nation, there being but one Letter's difference in their Names; but others think otherwiſe, and moſt make them the Offspring of the *Suiones* or *Sueones*, the antient Inhabitants of that Land, which is at this day called *Swethland*, and not of the *Suevi* or thoſe of *Swaben*. *Hercynia* is the moſt celebrated Foreſt of *Germany* (if not of the World) of which thus *Pliny*; *In the Foreſt of* Hercynia *there are mighty Oaks, which ſeem to be untouch'd with the Injury of Time, of equal Birth and Age with the World, with the encountring of whoſe ſpreading Roots whole Hills are lifted up; and when they run above ground, writhing themſelves into ſuch Arches, that Troops of Horſe may paſs under them.* Seated (according to *Ptolomey*) in the very midſt betwee n *Gabrita Sylva*, and the *Sarmatian* Mountains.

From Roots distorted wrings. From *Pindus* some,
Some Drugs from high [14] *Æmonian Athos* come.
These tender Sprigs as on *Pangæus* top
They grew, did her blood-canker'd Sickle crop.
These [16] *Tygris* nourish'd, whose swift Streams oppress
His gulphy Channel; these *Danubius*; these
The sam'd [17] *Hydaspes*, whose warm Current laves
Dry *India*'s Sands with Gem-inriched Waves.
And [18] *Bætis*, whence its Land a name did get,
Whose languid Streams 'gainst Seas *Hesperian* beat.

(14) *Æmonian Athos.*] *Athos* is a Mountain and Promontory of *Thessa'y*, called *Æmonian*, *Æmonia* being a Name of *Thessaly* deriv'd from *Æmon* the Son of *Deucalion*, as *Thessaly* from *Thessalus* the Son of the said *Æmon*, at first called *Pyrrhæa* from *Pyrrha* the Wife of *Deucalion*.

(15) Pangæus *Top.*] *Pangæus* is a Promontory of *Thrace*, respecting *Macedonia*; so *Pliny* makes it. Others a Mountain of *Macedonia* near to the City of *Philippi*. *Ortelius* says it was likewise called *Pieria*, and antiently *Carmanius*.

(16) *These* Tygris *nourish'd.*] *Tygris* is a River arising in the greater *Armenia* from a clear Spring in a plain Ground, whence running and passing through the Lake *Arethusa*, he meets with the Mountain *Taurus* in his way; at the foot whereof in a Cave he sinks under-ground, and arises again on the other side of the Mountain, from whence maintaining his Course through *Thospita Palus*, he waters a great part of *Asia*; and at length with two divided Streams falls into the *Persian* Gulf. A River of most swift and violent Current, whence it takes its Name, which in the *Persian*, *Median* or *Armenian* Tongue signifies an *Arrow*. Now called *Tigil*. But of this River and its Name see more in *Plutarch de Fluminibus*, and the learned *Philip. Jac. Mausacus* his Notes thereupon.

(17) *The sam'd* Hydaspes.] *Hydaspes* is a River of *India*, arising from the Mountain *Imaus*, and falling into the great River *Indus*, celebrated for the Treasure of his Streams.

(18) *And* Bætis, *whence its Land a Name did get.*] *Bætis* (now by the *Spaniards* called *Guadalquivir*) is a River of *Spain*, running through that part thereof which in antient times was call'd *Hispania Bætica* from the River, now, *Granado*; discharging its Streams into the *Spanish* Ocean.

These

Theſe felt the Edge of Knife at birth of Day,
In dead of drowzy Night; this ſlender Spray
Was from his Stalk cut down. This ripen'd Blade
She did with her charm-tainted Nail invade.
The deadly Weeds ſhe takes, and forth doth ſqueeze
Her Serpents putrid Venom, and with theſe
She mixes [19] Birds of inauſpicious flight,
The Heart o'th' ſolitary Owl; th' hoarſe Night-Ravens Entrails whilſt alive exſected.
Theſe the pernicious Artiſt, thus ſelected,
In parcels puts; Flames rav'nous Force theſe hold,
Thoſe th' Icy Chilneſs of benumming Cold.
[20] Words to her Poiſons adds, of no leſs dread
Than Poiſons are. See! ſhe begins to tread

(19) *Birds of inauſpicious Flight.*] The Original hath *obſcænas Aves*, referring to the nature of the Fowls, as the *Kite*, *Jay*, *Night Raven*, &c. (as follows) which were *Aves inauſpicatæ*, i. e. *malè ominatæ*. *Horace*, *in Epod.* 5. makes his *Canidia* to add to the Eggs or Entrails alive exſected out of an *Owl*, the Blood of a *Toad*,

Unctâ turpis Ranæ ova ſanguine.

Where *turpis Ranæ* is to be taken for a *Toad*.

(20) *Words to her Poiſons adds, of no leſs dread Than Poiſons are.*] Meaning her Magical Inchantments. *Dionyſius Voſſius*, in his learned Comment upon *Moſes Maimonides de Idololatria*, explaining the word *Incantator*, which he derives from an *Hebrew* word ſignifying *aſſociare & conjungere*, and queſtioning why that *aſſociating* and *conjoining* Term ſhould be apply'd to an Enchanter? tho, as he ſays, there be no apparent Reaſon, yet he gueſſes at theſe: 1. For that Inchanters by their Charms can aſſociate Serpents and other noxious Creatures together, without hurting one another. Hence the *Jews* have a Proverb (ſays he) *Sociare noxia animalia per Incantationes.* To which, as the learned Monſ. *Ludolph* in his elaborate Comment upon his own *Ethiopian* Hiſtory, conceives, are to be applied theſe words of *Deuteronomy*, *ch.* 18. *ver.* 11. *Congregans congregationem.* Which kind of Incan-

tation, ſome (ſays he) will have to be double, the greater and the leſſer; by the firſt congregating the greater ſort of noxious Creatures, as *Lions*, *Tygers*, *Dragons*, *&c.* by the latter the leſſer ſort, as *Snakes*, *Scorpions*, and other venemous Inſects. And it is ſtrange what he there delivers from *Telleſius*, That ſome of the *African* Kings, at the Solemnities of their Inaugurations, are inveſted, as with a Guard, by *Lions*, *Tygers*, *Dragons*, and other ſuch fierce and ravenous Animals, obſequiouſly aſſociated, as it were to do them Honour, by this kind of magical Incantation. 2. For their aſſociating and conſorting with the Devil in their Operations. To which he adds a third, the aſſociating of Words or Charms to their poiſonous Ingredients to make them more efficacious. For Proof of which he produces this very Verſe of our Author,

Addit venenis verba non iſtis minus
Metuenda. ———

Her frantick Dance, her Rites infernal makes;
Now charms; the World at her firſt Accents quakes.

Scene II.

Enter MEDEA.

You ſilent People of the Shades below!
Ye Gods infernal! and dark [21] *Chaos*; loe!

(21) *Dark* Chaos, *&c.*] *Chaos* by the Poets is diverſly taken; ſometimes for the Air, ſometimes (as here, and the beginning of the firſt Act, is meant) for the infernal Manſion. Properly for that confus'd Maſs, out of which, this mundane Fabrick, by the Act of Love, was educed, call'd by the *Platoniſts* the undigeſted World. *Some Philoſophers (tho otherwiſe famous) have dreamt that this* Chaos *was Companion with* Demogorgon, *and Aſſiſtant to him, to the end that if at any time he ſhould have an intent to produce Creatures, he might not want Matter. As if he that could give Form to divers things, could not as well produce Matter to inform.* Boccace Geneolog. Deorum.

To

To you we bow; thou gloomy Manſion
Where ſooty *Dis* reſides! ſeated upon
The loweſt Hell, the Den of ſquallid Death!
We you invoke: quit your Abodes beneath,
Leave your old Task of tort'ring Souls, and pack
To the new Nuptials. From his wheeling Rack
Releas'd, a while Reſt let *Ixion* have,
And *Tantalus* ſup free the fleeting Wave.
Whilſt *Creon* feels more horrid Pains than theſe,
Let *Syſiphus* his Torments find no Eaſe.

(22) *Where ſooty* Dis *reſides.*] *Dis* with the *Latins* was the ſame as *Pluto* with the *Greeks*, ſo called (as *Cicero* intimates in his ſecond Book *De Natura Deorum*) *From the Opulency and Treaſure of the Earth, as from which all things take their Original, and into which at laſt they are again reſolved.* And therefore (ſays he) *Omnis vis terrena atque Natura, Diti Patri dicata eſt.*

(23) *From his wheeling Rack*
A while releas'd, Reſt let Ixion *have.*] *Ixion* attempting to force the Chaſtity of *Juno*, *Jupiter* ſubſtituted a Cloud in her Likeneſs, of which he was reported to beget the *Centaurs*: when afterwards boaſting that he had known the Queen of the Gods, he was for that ſtruck down to Hell with a Thunder-bolt; and continually turned about upon a reſtleſs Wheel; to which he was bound faſt with Snakes.

(24) *And* Tantalus *ſup free the fleeting Wave.*] *Tantalus* either for that when he feaſted the Gods, he ſet before them the Limbs of his Son *Pelops*, (in a moſt inhumane manner) as part of the Banquet, or elſe in that being admitted to the Council of the Celeſtials, he revealed their Secrets, was thruſt into Hell, and ſet up to the Chin, in the River *Eridanus*, where thirſting and hungry, he vainly catches at the flying Streams and dangling Fruit, which avoids his Reach.

(25) *Let* Syſiphus *his Torments find no eaſe.*] *Syſiphus* was the Son of *Æolus*, and Father of *Creon*, and therefore *Medea* wiſhes a Continuation of his Torments, who infeſting *Attica* with Robberies, was at laſt ſlain by *Theſeus*, and feigned in Hell to roll a weighty Stone up a ſteep Hill, which ſtill when at the top tumbles down again upon him.

[26] You who in perforated Urns ſtill vain
Succeſsleſs Toil deludes, ceaſe from your Pain,
And thither hie; this Day your Hands requires.
And thou, the Empreſs of Nocturnal Fires!
To theſe our Rites invoked, come; put on
Thy worſt of looks, and with more Fronts than one
Menacing, appear! with looſe Hairs thus diſplay'd
(As thine becomes) we've ſearcht each ſecret ſhade,
With naked Feet; call'd from dry Clouds the Rain,
And to its Bottom forc'd the ſuff'ring Main.
Whilſt old *Oceanus* affrighted, hides
Within his Waves Receſs his vanquiſh'd Tides.
Heav'n's Laws inverted, ſhewn the World the Light
Of Sun and Stars at once, the Day and Night.
[27] Drench'd both the Bears in the forbidden Deep.
And chang'd the Courſe the conſtant Seaſons keep.

(26) *You who in perforated Urns ſtill vain Succeſsleſs Toil deludes*, &c.] Theſe were the fifty Daughters of *Danaus*, who of their Grandfather *Belus* were called *Belides*; theſe by the appointment of their Father, ſlew their Husbands the Sons of their Uncle *Ægyptus*, the firſt night they lay with them, (and therefore here eſpecially call'd upon by *Medea*) for which they are ſaid to be puniſhed in Hell by pouring of Water into a Veſſel full of Holes, which they drew up likewiſe with Buckets pierced or bored through in the ſame manner.

(27) *Drench'd both the Bears in the forbidden Deep.*] The greater Bear called *Helice*, and the leſſer *Cynoſura*, are two Conſtellations included within the Artick Circle, into which the Poets feigned *Calyſtho* and her Son *Arcas* were, by the favour of *Jupiter*, converted: which *Juno* maligning, intreated *Tethys* and *Oceanus* that they would not ſuffer them (as other Stars) to ſet in their Waters; (it being the opinion of the Antients, that the ſetting Stars did deſcend into the Sea:) upon which her Requeſt, they were interdicted the Ocean; yet by *Medea* (as ſhe here boaſts) notwithſtanding drench'd in the forbidden Waves. *Vide Ovid. Metam. lib.* 2.

Cloath'd

Cloath'd Earth in Summer with a Spring new-born,
Made *Ceres* ſee a Winter Crop of Corn.
Swift *Phaſis* turn his Streams back to their Source.
And *Iſter*, in ſeven Mouths divided, force
His Waters to a ſtand, his Spring confin'd.
And made Floods roar, Seas ſwell, without a Wind.
An antient Wood, whoſe Leaves its Covert made,
At our commanding Voice hath loſt his Shade.
Phœbus his Courſe, Day left at Noon, forbears;
And when we ſing the Stars drop from their Spheres.
'Tis time, dread *Phœbe*, at theſe Rites of thine
Thou preſent wert; [28] to thee this Wreath of nine
Embraided Serpents, wrought with bloody hand,
We offer. [29] Loe! his biform'd Limbs durſt band
'Gainſt *Jove*'s high Empire, bold *Typhœus*! this
The pois'nous Blood of treach'rous *Neſſus* is,

(28) *To thee this Wreath of nine*
Embraided Serpents, &c.] With a Wreath of Serpents the Witch *Erictho* crowns her ſelf, in *Lucan l. 6.* The Number *Nine* by the *Pythagoreans* was held ſacred, and the perfecteſt of all Numbers, as conſiſting of three Ternaries, each of which is divided into three Unities, and therefore in holy Ceremonies (as in Magick Rites) the Antients ſuperſtitiouſly conceived that the Deity was affected with its Imparity. Of the Magical Virtue of Arithmetical or Muſical Numbers, ſee *Delrio Diſquiſit. Magic. lib. 1. cap. 2. Quæſt. 2.*

(29) *Loe! his biform'd Limbs durſt band*
'Gainſt Jove's *high Empire; bold* Typhæus.] Of *Typhæus* we have ſpoken already; here ſaid to have biform'd Limbs, in that the Giants that war'd againſt the Gods, of whom *Typhæus* was one, were feigned to have the Feet of Dragons. *Pindarus in 4. Olymp.* calls *Typhon* ἑκατογκεφάλαν, i. e. *Centicipitem, hundred-headed.*

Giv'n

Giv'n by himſelf as he did Life expire.
Theſe Aſhes rak'd we from the *Oetean* Pyre,
Dryp'd with *Herculean* Foam. See, in this hand
The pious Siſters, impious Mothers Brand,
Vengeful *Althæa!* [30] theſe Plumes found we caſt
By rapeful *Harpies*, as by *Zetes* chas'd.
[31] Theſe are the Wings the wounded *Stymphal'de* bore
Slain by the Shafts dipt in *Lernæan* Gore.

(30) *Theſe Plumes found we caſt*
By rapeful Harpies *as by* Zetes *chas'd.*] *Heſiod* makes the *Harpies* to be but two in number, *Virgil* three. Their Names *Aello*, *Ocypete* and *Cæleno*, feigned to be winged, with Virgins Faces and Vultures Claws; the Mythology of which ſee in *Gyraldus* his 6. *Syntagma Deorum*, and *Natal. Comes l.* 7. *c.* 6. Theſe were chaſed away from *Phineus*, the old blind and needy King of *Paphlagonia*, by *Calais* and *Zetes* the Sons of *Boreas*, who were ſaid to have Wings, (the Fable of which read in *Ovid Metam.* 7.) *propter nimiam velocitatem eorum qui ad Boream habitant*; and for that reaſon, or their Celerity in Execution of Deſigns may ſeem to be invited by the *Argonauts*, in the Expedition to *Colchos*. Nor do the Names given to thoſe Youths unaptly ſuit with the Sons of the Wind, *Zetes* being ſo called ὡς ζαήτιω, *quod nimium flet*, & *Calais ut qui* καλῶς ἄων, *quia leniter flet*. *Tzetzes in Lycophron.* and the Scholiaſt of *Pindar*.

(31) *Theſe are the Wings the wounded* Stymphal'de *bore,*
Slain by the Shafts dipt in Lernean *Gore.*] The *Stymphalides*, according to the Scholiaſt of *Apollonius*, are ſaid to have been the Daughters of a certain *Hero* by name *Stymphalus*, whoſe Wife was *Ornithis*. Theſe *Hercules* is ſaid to have ſlain for their Inhoſpitality toward him. Others ſay, they were filthy Fowls feeding upon Mans fleſh, taking their Name from a Lake in *Arcadia*; which *Hercules* chas'd away with the Sound of a brazen Inſtrument, made by *Vulcan*, and given him by *Pallas*; here ſaid to be ſlain by his poiſonous Arrows. *Pauſanias*, *in Arcadicis*, reports, that in the Deſarts of *Arabia* there were ſuch kind of Fowls, no leſs terrible to Travellers than Lions or Leopards, who with their Beak would ſtrike through Armour; from whence they found a means afterwards to take them, by inventing a kind of Coverture for the Body, through which when the Fowl had ſtruck his Beak, they were there, as in a Gin, detained. There is a

is a Medal publiſhed by Monſ. *Patin*, in his *Theſaur. Numiſm.* p. 98. ſtampt in Honour of *Hercules*, by the *Temeno Thuritæ* Citizens of Τεμενοθύρεαι, or *Temeni Porta*, a ſmall City of *Lydia*, mentioned occaſionally by *Pauſanias in Atticis*. Which Medal being one of the larger ſize, very rare and curious, and repreſenting the Story of this Fiction, not met with in any other antient Coins whatſoever, I could not but think it worth the exhibiting in this place. Where may be ſeen *Hercules* near a Pillar, on which is placed the Statue of *Pallas*. On his left Arm his Lions Spoil and Club. His Right-hand holding the *Crepitaculum* or *brazen Trumpet*, made by *Vulcan* and given him by *Pallas*, with whoſe frightful and horrible Sound he drove thoſe Fowls from the Lake and Covert where they lodged, and being on Wing, ſhot them with his poiſonous Arrows. One of the *Stymphalides* being there expreſs'd darting a Feather from his Wing, like an Arrow, againſt *Hercules*, as the Deſign ſhews. Which ſee in *Tab.* I. *Fig.* IV.

[32] The Altars ſound! and our own Tripods, mov'd
B'our fav'ring Goddeſs, ſhew theſe Rites approv'd.
[33] See *Trivia*'s whirling Carr! not as when bright,
With a full Orb illuminating Night,
She drives; but ſuch, when with a lured Face,
Vext with [34] *Theſſalian* Charms, a nearer Race,

(32) *The Altars ſound*, &c.] This was a ſign of *Hecate*'s Approach (among Witches) and anſwering of their Magical Invocations, which was always attended with Earthquakes, and the horrid noiſe of howling Dogs. See after what is ſaid at the Number 46.

(33) *See* Trivia's *whirling Carr*, &c.] *Trivia* is a Name of *Hecate*, or *Diana*, of whom we have already ſpoken: ſo called either in regard of her Tripple Courſe under the *Zodiack*, according to her Height, Latitude or Longitude, or elſe in that ſhe is ſaid to be Preſident over Croſs-ways or *Triviæ*; the Patroneſs of Witches; whoſe Chariot deſcending was another Sign likewiſe of the Conceſſion of their Requeſts. *Vide Ovid. Met. l.* 7. *de Medea.*

(34) *Vext with* Theſſalian *Charms*, &c.] *Theſſaly* was a Countrey famous (or rather infamous) for Inchantments and Magick Arts; inſomuch as *Pliny* notes, *lib.* 30. *cap.* 1. That the general Practice of thoſe Arts in that Countrey, gave a more peculiar Name or Title to Magick, being ſtiled *Ars Theſſalica.*

To

To Earth ſhe runs: ſo ſhine thy triſtful Light
With pallid Ray, [35] and with ſtrange Horror fright
The World: [36] whilſt thy Extreams to eaſe, O Great
Dictynna! [37] rich *Corinthian* Braſs is beat.

(35) *With ſtrange Horror fright*
The World.] That the Antients were took with Fear and Terror at the Eclipſe of the Moon, is apparent from Hiſtory, to omit others, I ſhall only give one memorable Inſtance out of *Cornelius Tacitus* in the firſt of his Annals, which for the good effect it wrought is worthy the reciting: In the Rebellion ſtirred up by *Perceanius* and *Vibulenus*, againſt *Bleſus* Lieutenant-General of the Legions in *Pannonia*, in the beginning of *Tiberius* his Reign, when the Soldiers were in the height of their Diſorder, and menaced the greateſt Outrage, the Moon on a ſudden began to be Eclipſed; which the Soldiers (ignorant of the Cauſe) conſtrued as a Preſage of preſent Ill-Luck, and comparing their Attempts to the Eclipſe, were of opinion, that their Succeſs ſhall be proſperous, if the Goddeſs ſhould become bright again. Whereupon they began with Trumpets, Cornets, and other brazen Inſtruments, to make a loud Noiſe, now ſad, now joyful, as the Moon appeared clear or dark; but when the Clouds riſing took from the ſight of the Moon, ſuppoſing ſhe had been hid in Darkneſs, and utterly loſt her Light, they began to lament, complaining that that portended their Labours ſhould have no End, and that the Gods turned their Faces from their Wickedneſs. Whereupon *Cæſar Druſus*, who was ſent by the Emperour to appeaſe them, and whom in a hoſtile manner they had invironed in the Camp, thinking it fit to make his Advantage of their Fears, ſo wrought that he compoſed the Sedition, and cauſed the Ring-leaders to be put to Death. *A Rebellion happily ended!*

(36) *Whilſt thy Extreams to eaſe, O Great*
Dictynna.] *Dictynna* is one of the Names of *Diana*; ſo called, as ſome conceive, in that ſhe firſt invented Toils and Nets for hunting; or, as others think, aſſumed by her in memorial of the Nymph *Britomart*, her beloved Fellow-Huntreſs, who flying from the purſuit of her Lover *Minos*, to avoid his Surpriſe, leap'd into the Sea, and fell into a Fiſhing-Net, whence ſhe was call'd *Dictynna*, and by that Name after worſhipped as a Goddeſs, which *Diana* likewiſe, in memory of her, vouchſafed to make one of her Attributes.

Of the Beating of Kettles, Baſons, and other brazen Veſſels, uſed

uſed by the Antients when the Moon was eclipſed (which they did to drown the Charms of Witches, that the Moon might not hear them, and ſo be drawn from her Sphere, as they ſuppos'd) I ſhall not need to ſpeak, being a thing ſo generally known, a Cuſtom continued among the *Turks* to this day. Yet I cannot but add, and wonder at what *Joſeph Scaliger* in his Annotations upon *Manilius*, reports out of *Boniucontrius*, an antient Commentator upon the ſame Poet: who affirms, That in a Town in *Italy* where he lived (within theſe two Centuries) he ſaw the ſame piece of Paganiſm acted upon the like occaſion.

(37) *Rich* Corinthian *Braſs is beat.*] *Corinthian* Braſs was much eſteemed of by the Antients, eſpecially by the *Romans*. The Original of whoſe high Eſteem *Pliny*, *Nat. Hiſt. lib.* 34. *cap.* 1. § 1, & 3. delivers thus; *The City of* Corinth *being taken and burnt by* Mumius *the Roman Conſul, about ſix hundred and ſeven Years after the Building of* Rome; *divers brazen Statues being melted, together with other Veſſels of Gold and Silver, in that general Conflagration, and mixing together, from thence aroſe that celebrated Vein of Braſs ſo much eſteemed by the* Romans, *that* (as he reports) *they held it to be in value ante Argentum, ac penè ante Aurum.* But this pretended Original of its Excellency is not taken notice of by any of the *Greeks*; not by *Strabo* in his Deſcription of *Corinth*; *Ariſtides* in his *Iſthmicis*; *Pauſanias* in *Corinthiacis*, or *Dion. Chryſoſtom* in his Commendation of that City; only by *Plutarch*, *in Pyth. Oracul.* which perhaps he might do in compliance with the common rumour he found taken up among the *Romans*. But the learned *Bochartus*, *in Hierozoic. l.* 6. evinces, that the fam'd *Corinthian* Braſs was long before this accidental Commixture by Conflagration; and that it was made by artificial tempering, and known even in *Solomon*'s time, who thereof cauſed the Veſſels and the Gates of his Temple to be made, particularly the Pillars of the *Portico* before it, for its Curioſity named *Specioſa*, mentioned in the third of the *Acts*, and deſcribed by *Joſephus* in his *Jewiſh Antiquities*, *l.* 15. *c.*14. So that 'tis probable it might have been in uſe ſome conſiderable time before it was known to *Solomon*; and may ſerve to clear *Seneca* from the Cenſure of having committed an abſurd *Anachroniſm* in this place, which ſome Criticks unadviſedly impoſe upon him.

[38] Upon this blood-ſtain'd Turf our Sacrifice
To thee we make, [39] this Funeral Torch ſupplies

(38) *Upon this blood-ſtain'd Turf our Sacrifice*
To thee we make.] It was the manner of the antient Witches to offer

offer their helliſh Sacrifice on an Altar made of Turf, digging a Trench about it (which they commonly did with their Nails) and therein to pour the Blood of a Black Lamb, for *Nigra triformi hoſtia mactatur Deæ*, ſays *Silius Ital. lib.* 1. *Medea*, to make her Sacrifice more horrid, empties her own Veins (as in the following Verſes) to ſupply that deviliſh Ceremony, But of the manner of theſe Sacrifices, hear *Apollonius lib.* 3. *Argonaut.*

Δὴ τότε μέσσω νύκτα διαμοιρηδὸν φυλάξας,
Ἀκαμάτοιο ῥοῇσι λοεσσάμενος ποταμοῖο,
Οἷός τ' ἀνδρὸς ἄλλων ἐνὶ φάρεσι κυανέοισι
Βόθρον ὀρύξασθαι τετιημένα. Τῷ δ' ἐνὶ δηλω
Ἀρνειὸν σφάζειν, καὶ ἀδαίετον ὠμοδετῆσαι,
Αὐτὸν πορκαΐλῳ ἐὺ νηήσας ἐπὶ βόθρῳ.
Μουνογλωῆ δ' Ἑκάτῃ Περσηΐδι μειλίσσασθαι
Λείβων ἐκ δέπας σιμβλήϊα ἔργα μελισσέων.
Ἔνθα δ' ἔπειτα διὰν μεμνημένος ἰλάσσασθαι.
Αὖ δ' ἀπὸ πυρκαϊῆς ἀναχάζεο. Μηδέ σε δοῦπος
Ἠὲ ποδῶν ὄρσῃσι μεταστρεφθεῖσαν ὀπάσσαι
Ἠὲ κυνῶν ὑλακή. Μή πως τὰ ἕκαστα πολεύσας.

When humid Night juſt half her Courſe hath run,
Go to th' untroubled Brook, where waſh'd, alone,
Clad in a Sable Veſture, dig a Pit.
Then of a Female Lamb the Throat ſtrait ſlit,
And o'er the Pit a Pile erected, fire;
And the crude Victim lay thereon entire.
Then, Perſeus, *ſole-born* Hecate *appeaſe,*
With pour'd on Honey, wrought by lab'ring Bees.
And (that thy Work may with Succeſs be ſign'd)
With Pray'rs propitiate her ſterner Mind.
Which done, go from the flaming Pile; nor let
The Noiſe of barking Dogs, or trampling Feet,
Make thee on that revert thy Look again,
If ſo, thy Sacrifice proves all in vain.

(39) *This Fun'ral Torch ſupplies*
Nocturnal Fires, ſnatch'd from the flaming Pile.] The *Lamiæ* of antient times uſed to burn Lights in their *Nefandous Myſteries*, obſerved likewiſe by thoſe of later times, in whoſe Conventions (as *Delrius* reports) *Ignis accenſus erat teter & horridus*; nor would any Torch or Brand ſerve them ſo well in their infernal Rites as that which was ſnatch'd from a Funeral Pile. *Remigius* in his ſecond Book of *Dæmonolatreia*, *cap.* 3. relates a moſt prodigious Story of two modern Witches, who having digged up two buried Carcaſſes

caſſes, and burnt them to Aſhes all but the Right Arm of one of them, made thereof a Torch to give light to their Acts of Darkneſs: the Fingers ends of the diſſected Arm, all the while they were about their deviliſh Work, burning with a blue and ſulphurous Flame; which, when the Flame (their Ceremonies done) was extinguiſhed, remained notwithſtanding intire, and as if untouch'd by the Fire.

Nocturnal Fires, ſnatch'd from the flaming Pile.
(40) To thee our Head we toſs, with Neck bow'd, while
Our Charms we utter; our Hairs looſely ſpread
A Fillet binds, as when we mourn the Dead.
To thee this wither'd Bough thus wave we round,
Brought from the dark Shades near the *Stygian* Sound.
To thee with bared Breaſt true *Mænad* like,
This ruſty Knife thus in our Arms we ſtrike.
Our ſtreaming Blood down to the Altar flows;
Inure your ſelves, my Hands, ſuch Wounds t'impoſe,
And learn the deareſt Blood of thine to ſhed.
The hallowed Flood our pierced Veins have bled.
If thou complain'ſt thou art too often preſt
B'our Oriſons, pardon a forc'd Requeſt.

(40) *To thee our Head we toſs, with Neck bow'd*, &c.] The Geſtures and Actions which were uſed by the Antient Witches in their Ceremonies, *Adorandi gratiâ*, were moſt prepoſterous, perpetuated by the Maintainers of their abhorred Arts at this day; who in their Conventions, when they adore the Devil Preſident of their Meeting, do it, as *Delrius* reports *l.* 2. *Q.* 16. with their Back towards him, not bowing their Heads downward, but toſſing them up, and reclining them backward, ſo that their Chins reſpect the Heavens.

[41] That thus, O *Perſis!* we thy Pow'rs implore,
The Cauſe is ſtill the ſame as heretofore,
Still *Jaſon*: now infect the Bride's Attire,
That when put on, the cloſe Serpentine Fire,
Her inmoſt Marrow may conſume, [42] within
The yellow Gold, couch'd lies the Flame unſeen.

(41) *That thus*, O Perſis, *&c.*] *Hecate*; ſo called, being the Daughter of *Perſeus*, and Neice of *Jupiter*; or, as ſome will, the Daughter of *Jupiter* and *Aſteria*. *Bacchylides* ſays ſhe was, δαδοφόρε Νυκτὸς μεγαλκόλπε θυγάτηρ, *Daughter of Torch-bearing, large-boſom'd Night.*

(42) ——— *Within*
The yellow Gold, couch'd lies the Flame unſeen.] *Manilius l.* 3. hath briefly touch'd at this Contrivance of *Medea*, in theſe words,

——— *Auroque Incendia facta.*

But to what part of her miſchievous Preſents this Gold was to be applied is not certain, whether to that of the Robe, or the Coronet. *Horace, Carm. l.* 5. *Od.* 5. reckons only the *Palla* or Robe. *Pliny, l.* 2. *c.* 105. reckons only the Coronet. But in the laſt Scene of the third Act of this Tragedy, *Medea* reckons up a rich embroider'd Robe, a Carquanet or Neck-lace, and a Coronet of Gold. So that likely it is, ſhe, to make ſure work, infected all three. What this fiery Compoſition therein uſed was, is much queſtioned. She here reckons up three ſeveral ſorts; the firſt, that given her by *Prometheus*, part of his heavenly Theft; the ſecond, taken from the thunder-ſtruck Corps of *Phaeton*; the third, a ſulphurous Compoſition imparted to her by *Vulcan*. The two firſt are too poetical to be inſiſted upon, the laſt hath ſome ſhew of Probability; for *Pliny (loco citato)* takes it to have been *Naphta* or liquid *Bitumen*, with which the Veſt and Coronet of *Creuſa* ſubtlely beſmeared, as ſhe approach'd the Nuptial Altar, attracting the Flames made of her a lamentable Sacrifice. Of this Opinion likewiſe is *Canaparius, de Atramentis p.* 86. where he conceives it to have been an Inunction of *Sulphur* and liquid *Bitumen*, or *Oleum Petreolum*, which he terms the *Naphta* of *Dioſcorides*; by the Antients (as he proves out of *Galen)* called *Unguentum Medeæ*. And the Reader may be further ſatisfied, as to this point, by the learned Animadverſions of *Lambecius, in Codini excerpta, p.* 142.

Which

[43] Which he who rues his heav'nly Theft, with ſtill
Renewed Liver, gave; and taught the Skill
How to conceal its Force; *Mulciber* did
Give us theſe Fires, in ſubtle Sulphur hid.
This living flaſh of fatal Lightning, we
From *Phaeton* our Couſin took; here be
The Gifts the triple-ſhap'd [44] *Chimæra* gave.
The Flames breath'd from the Bulls ſcorch'd
Throats we have,

(43) *He who rues his Heav'nly Theft, with ſtill Renewed Liver.*] Of *Prometheus* being bound to the Mountain *Caucaſus*, where an Eagle ſtill tir'd upon his Liver, we have in part already ſpoken, a Fable ſufficiently known; yet was he at length by *Jupiter* releas'd from thence, tho the God, to ſave his Oath, cauſed one of his Fingers to be bound with a Hoop or Ring of Iron made of a piece of his Chain, and in it a Stone taken from the Mountain to which he was bound. From hence (as *Plny* writes in the Proem of his 38. Book) came the Cuſtom of wearing Rings, in memory of *Prometheus*, at the firſt made of Iron, and ſo a long time worn by the *Romans*, afterward of Gold. *Vide Salmuth. Pancir. l.* 1.

(44) *The Triple-ſhap'd* Chimæra, *&c.*] *Chimæra* by *Fulgentius* is thus deſcribed: a Monſter of a triple Form, the Fore-parts repreſenting a Lion, the Middle a Goat, and the Hinder-parts a Dragon. *Solinus* writes, that the *Chimæra* was not a Beaſt but a Mountain of *Lycia*, ejecting Flames from the top thereof, near which Lions were wont to harbour, in the midſt were Fields in which Goats us'd to feed, and the bottom was infeſted with Serpents. *Lycophron's Paraphraſtes* ſays otherwiſe, who makes *Chimæra* to be a Woman of that Name, the Daughter of *Amiſodarus* Governour of *Lycia*, who, with her two Brothers *Draco* and *Leo*, having ſeized upon certain Straits or Paſſages, ſpoiled and ſlew all that travelled that way. Theſe three, in that they joined together unanimouſly to the Ruine of others, gave occaſion of the Fable of this triple-ſhap'd Monſter, as the uſual ordering of their Forces, the Poſiture of their Shapes; for in the Front or Van *Leo* ſtill fought, in the midſt or Battel *Chimæra*, and in the Rear *Draco*. *Bellerophon* having vanquiſhed theſe in fight, was therefore feigned to have ſlain this Monſter. *Vide Plut. in lib. de Virtut. Mulier. de Bellerophonte & Chimæra.*

Which mixed with [45] *Meduſa*'s Gall do ſerve,
So charg'd, the ſecret Miſchief to conſerve.
With Pow'r theſe Poiſons, *Hecate*, inſpire,
And guard the hidden Seeds of the cloſe Fire
Lurks in theſe Gifts, let them deceive the Teſt
Of Sight and Touch; whilſt in her Veins and Breaſt
The ſubtle Fervour ſpreads, and doth calcine
Her melting Limbs; in Smoak let her Bones pine,
And her inflamed Treſſes, beam-like blaze,
And dim the Light her Nuptial Tapers raiſe.
[46]—Our Pray'rs are heard; thrice *Hecat'* bark'd aloud,
Thrice with ſad Flames her ſacred Fires ſhe ſhow'd.

(45) Meduſa's *Gall, &c.*] *Meduſa* was the Daughter of *Phorcus*, who had beſides her two other Daughters, whoſe Names were *Euriale* and *Sthenio*; theſe inhabited the Iſlands called *Dorcades*, in the *Æthiopick* Sea, oppoſite to *Heſperides*. They were ſaid to have but one Eye in common amongſt them, Snaky Treſſes, Tusks like Boars, Brazen Hands, and Golden Wings. Some ſay they were all of admirable and equal Form and Beauty, and on whom whoever look'd were ſtruck with Admiration and ſtupifying Aſtoniſhment; from whence ſprung the Fable, that the Sight of them converted Men into Stones. Called *Gorgons* (as ſome think) of their Nimbleneſs and Agility. There be who report (if this be not the greater Fiction) that in *Libya* there is a kind of Beaſt called a *Gorgon*, not much unlike to a Sheep, his Head ſhaggy, with Hair hanging over his Eyes, when ſhaking his Hair from his Eyes, and erecting his Head, he kills thoſe that ſee him, with his very Look. The Hair of *Meduſa* (which was once her greateſt Ornament) was by *Pallas* converted into Snakes, as a Puniſhment inflicted upon her for ſuffering her ſelf to be abuſed by *Neptune* in her Temple: her Snake-hair'd-Head was afterward cut off by *Perſeus*, and by him in the Conſtellation is held forth, called the *Devils Head* and *Caput Algol. Vide Ovid. Met. l.* 3, & 4. *Natal. Comes l.* 7. *c.* 12.

(46) *Our Pray'rs are heard; thrice* Hecat' *bark'd aloud, Thrice with ſad Flames her ſacred Fires ſhe ſhow'd.*] *Medea*'s Prayers are ratified by the barking of *Hecate* and her Hell-hounds, (for no

no better Attendance do the Poets allow her than a Company of howling Curs) one of the ſignals of her Approach, which is thus expreſs'd by *Virgil*, *Æneid. l.* 6.

—— Mugire ſolum & juga cæpta moveri
Sylvarum; viſeque canes ululare per umbram,
Adventante Dea. ——

The Centre bellow'd, woody Mountains danc'd,
Dogs howl'd in ſhades, while *Hecate* advanc'd.

As likewiſe by Fulguration, and the ſad Light of her infernal Fires, which was another token of her Coming. Yet the Poets make the unuſual and ſudden Splendor of Flames to be a general Signal of the Advention of any of the Deities as well as of her. For ſo *Claudian l.* 1. *de Rap. Proſ.* deſigns the Approach of *Phœbus*: ſo likewiſe *Ovid*, in *Met. l.* 4. uſhers the coming of *Bacchus*, and *Plautus* in *Amphytr.* the appearance of *Jupiter*.

All's finiſh'd. Nurſe, my Children call, that they
Unto *Creuſa* may theſe Gifts convey.
[47] Go Children; Iſſue of a hapleſs Mother;
Go, by your Pray'rs and Preſents ſeek another,
Leſs kind t'appeaſe. Back hither quickly hie,
That we your laſt Embraces may enjoy.

CHORUS.

Whither runs [48] bloody *Mænas*, drove
By the fierce Fury of her Love?

(47) *Go Children*, &c.] What the Number of *Medea*'s Children was, is controverted; ſome make them three, others but two, as *Seneca* here. The Names of the three *Dindimus*, *Alcymenus* and *Therſander*; of the two *Mermorus* and *Pheretes*. See, as to theſe laſt, *Apollodorus lib.* 1.

(48) *Bloody* Mænas.] Meaning *Medea*, hurrying up and down like a frantick *Bacchanal*. The *Mænades* being ſo called from μαίνεσθαι, as madded by *Bacchus* his infuriating Infuſions.

What Miſchief with wild Rage intends!
In Frowns her wrinkled Forehead bends.
Shaking her Head, ſhe proudly jets,
And menaces the King with Threats.
Who her an Exile would ſuppoſe?
The fluſhing Red in her Cheeks glows.
Now Paleneſs thence the Red does chace,
No Colour long her changing Face
Retains; now here ſhe runs, now there,
Diſtracted as her Paſſions bear.
[49]As Tygreſs of her young bereſt,
With wild Speed proſecutes the Theft
[50] Through *Ganges* Foreſt; ſo, nor Rage
Medea knows, nor Love t'aſſwage.

(49) *As Tygreſs, of her young bereft,*
With wild Speed perſecutes the Theft.] A moſt apt Compariſon; for by a Tygreſs the Antients hieroglyphically expreſs'd the Deſire of Revenge. A Creature (eſpecially thoſe of *India*) of no leſs Strength and Fierceneſs than a Lion; the Female reckoned by *Ælian*, *inter Animalia philotecna*, great Lovers of their Young; of which being by Huntſmen deprived, ſhe purſues them with violent Speed; to retard which, they caſt in her way Glaſs Spheres or Globes, wherein ſhe ſeeing her Likeneſs, imagines it to be that of her little Ones; and having tumbled and toſs'd them for ſome time, and at laſt broken them, and not finding what ſhe ſought for, ſhe again purſues her Chace after them, nor leaves off till ſhe have forc'd the Huntſmen to take Ship for their Safety. See the Author of the Hieroglyphical Collections *ex Vet. & Neotes Deſcript. lib.* 4, & 6. uſually annexed to the Edition of *Pierius*.

(50) *Through* Ganges *Foreſt.*] *Ganges* is one of the greateſt Rivers in the World, whoſe Spring ariſes in the *Emodian* Mountains, or the Mountain *Imaus*, commonly called *Delanguer*, in the Confines of *Tartary*, dividing *India* into two parts; the Eaſtern Diviſion is ſaid to be *extra Gangem*, without *Ganges*; the Weſtern *intra Gangem*, within *Ganges*; whoſe Foreſts are conceived to be part of the Kingdom of *Bengala*, ſtored with all ſorts of ravenous wild Beaſts, beſides Elephants and their mortal Enemies Rhinoce-

rotes.

Notes. It is ſaid to have taken its Name from a mighty Prince ſo called, Son of *Gomer*, Son of *Japhet*, Son of *Noah*, ſays *Carolus Stephanus*; and ſtill retains its old Name *Ganga*, according to *Guaſtaldus*, *teſte Ferrario*. It falls into that part of the *Indian* Sea called from it antiently *Sinus Gangeticus*, at preſent *Golpho di Bengala*, with no leſs than nine Out-lets or *Oſtia*, ſays our Author *Seneca*, in his Book *de ſitu Indiæ*. *Virgil*, in *Æneid.* 9. allows of no more than ſeven.

Now Wrath and Love their Pow'rs conjoin;
What will ſhe do? to which incline?
When from *Pelaſgian* Lands away
Will ſhe her curſed ſelf convey?
And by her wiſhed Abſence clear
The Kings and Kingdom of their Fear?
Now, *Phœbus*, drive with winged pace,
No curbing Reins retard thy Race.
In her dark ſhades let friendly Night,
Now hide the Luſtre of the Light.
And *Heſperus*, Night's Uſher, ſteep
The fear'd Day in the Weſtern Deep.

Act V. Scene I.

Enter NUNCIUS and CHORUS.

NUNCIUS.

ALL's loſt! our Kingdom's Glory ſunk in Fire;
The Princely Daughter and her Royal Sire
In blended Aſhes lie.
Cho. Say how betray'd?
Nun. Ev'n by thoſe uſual Trains for Kings are laid.
By Gifts.
Cho. In thoſe what Treachery could be?
Nun. Nay, that's my wonder: Nor, tho th' Fact I ſee,
Can my Belief receive't for poſſible.
Cho. The manner of ſo ſtrange a Ruine tell.
Nun. As 'twas commanded, the devouring Flame
Aſſaults each part o'th' Palace: the whole Frame
In pieces falls; and now we fear the Town.
Cho. The raging Flames with thrown on Water drown.
Nu. Ev'n that Aſtoniſhment and Wonder breeds
In this Diſaſter, Fire on Water feeds;
The more ſuppreſt, the more it burns; and grows
By that which to extinguiſh we impoſe.

Scene

Scene II.

Enter MEDEA, and her *NURSE.*

NURSE.

Fly! fly, *Medea!* quickly hence be gone,
And ſeek with ſpeed ſome other Region.
Me. How ſhould we fly!—No; were we fled, to ſee
This Day, we would return again; to be
Spectatreſs of theſe Gallant Nuptials.——Heart!
Doſt ſtop? purſue thy happy Rage; this part
Of thy enjoy'd Revenge, what is't?—Diſtraught!
Doſt thou yet love? is widowed *Jaſon* thought
Sufficient? work, *Medea,* work! invent
Some ſtrange unuſual kind of Puniſhment.
(1) Hence with all Right, expulſed Shame be gone.
(2) "That's poor Revenge, which Hands yet pure have done.

(1) *Hence with all Right expulſed Shame be gone.*] So *Medea* in *Apollon. Argonaut.* 3. cries out,

——— Ἐρρέτω αἰδὼς
Ἐρρέτω ἀγλαΐη ———

———*Farewel Honour,*
Farewel Shame.———

When ſhe caſt off the Duty and Affection of a Daughter, as now of a Wife and Mother.

(2) *That's poor Revenge, which Hands yet pure have done.*] This Verſe in the Original is ſubject to ſeveral Readings. The ordinary Editions have it thus,

Levis

Levis eſt vindicta, quam ferunt parvæ manus.

And ſome inſtead of the word *parvæ* have *pravæ*; but *Gronovius*, from the *Florentine* Manuſcript, gives us a better Reading, *puræ manus*; affording (as he conceives) a more emphatical Senſe and Meaning, implying, that *Medea* thought not her Hands ſtained with any Guilt of Impiety or Impurity, by the Death of *Creon* and his Daughter, looking upon him as a common Oppreſſor and her open Enemy, and upon *Creuſa* as a Harlot and Wronger of her Nuptial Bed, and in that caſe had acted only (as Juſtice upon Offenders) *puris manibus*. We have therefore, in our Verſion, followed the Text as corrected and interpreted by *Gronovius*.

Be all intent on Wrath; bravely excite
Thy drooping Thoughts, and with more eager Might
Rouze up th' old ſparks of Rage hid in thy Breaſt.
What we have done already, to the reſt
W'intend, may be call'd Piety: now ply't;
Let the World know how vulgar and how ſlight
Our former Ills were, but as Preludes to
Enſuing Rage. What could ſuch rude Hands do,
Might be term'd great? or by a Girl be ſhown?
We're now *Medea*; our Invention grown,
As our Ills multiply'd. Now, now we're joy'd,
We lopt our Brother's Head, and did divide
His bleeding Limbs; that we our Father ſpoil'd
Of his Crowns ſacred Treaſure; and beguil'd
Daughters to take up parricidal Arms.
Seek matter for thy Fury, for all Harms
That brings a Hand prepar'd.—Wrath whither, oh!
Tranſported art thou? 'Gainſt what treach'rous Foe

Intend'ſt

Intend'ſt theſe Weapons?——Something my fierce
Mind,
But what I know not, hath within deſign'd,
Nor dares t'her ſelf diſclos't——Fool, I have been
Too fondly raſh. Oh that I could have ſeen
Some Children of the Strumpet got! —What's
thine
By *Jaſon* think *Creuſa* bore. This kind
Of Vengeance likes; and likes deſervedly.
The height of Ills, with a Reſolve as high
Attempt: You, we did once our Children call,
For your Sire's Crimes a Satifaction fall,
——Horror invades my Heart; an icy Cold
Stiffens my Limbs; my Breaſt pants; Wrath his
hold
Hath left, and there (a Wive's ſtern Paſſions quit)
A Mother's ſoft reſtor'd Affections ſit.
We in our Childrens Blood our hands imbrue?
Ah! better Thoughts diſtracted Griefs purſue!
Far be it from *Medea* yet, to act
So foul a Sin, or ſo abhor'd a Fact.
What Crime, poor Wretches! ſhall they ſuffer
for?
——Their Father's Crime enough, and greater
far
Their Mother. Let 'em die, they're none of mine.
Hold! they're thine own: then periſh becauſe
thine.
Alas! they're innocent: without a touch
Of Guilt: 'tis true; my Brother too was ſuch.
Why ſtagger'ſt thou my Soul? or why do Tears
Water my Cheeks? whilſt Paſſion this way bears
My

My wav'ring Mind, now that way Love divides;
Toſs'd in an Eddy of uncertain Tides.
As when the Winds wage war, the paſſive Waves
Are counter-rockt, the Sea a Neuter raves.
So floats my wreckt Heart; now Wrath wins the Field,
Now Piety; to Piety Wrath yield.
Oh! you, the only Joy and Comfort left
Of our ſad State! now of all elſe bereft;
Come hither, my dear Children! and with mine
Your little Arms in cloſe Embraces join.
May in your Lives your Father yet delight,
Whilſt I your Mother may—— Exile and Flight
Inforce me on: ſtrait from my Arms with Cries
Will they be torn; then periſh from all Joys
Of Father as of Mother. Grief again
Renews; my Hate boils high, my heated Brain
Its old Rage fires, and ſtirs m'abhorred Hand
Up to new Miſchief. On then, thy Command
We follow. [3] Would an Iſſue ſtom my Womb
As numerous as *Niobe*'s had come.
And twice ſeven Children had from us deriv'd
Their Births: our Barrenneſs hath ev'n depriv'd

(3) *Would an Iſſue from my Womb*
As numerous as Niobe's *had come.*] Of the Number of *Niobe*'s Children there be ſeveral Reports; *Homer* reckons but ſeven, Sons and Daughters; *Euripides* fourteen; *Sappho* eighteen; *Bacchilides* and *Pindarus* twenty; others ſay they were but three in all; *Tzetzes* yet reckons ſeven Sons and ſeven Daughters by their Names, *viz.* the Sons *Sypilus*, *Agenor*, *Phædimus*, *Iſmenes*, *Euphytus*, *Tantalus*, *Damaſichon*, the Daughters *Neæra*, *Cleodoxe*, *Aſtioche*, *Phaeta*, *Pelopia*, *Eugyge* and *Chloris*. Of the Death of her and her Children, and her Converſion into Marble, ſee *Ovid Metam. l.* 6. *Pauſanias de Arcadicis*. *Palæphatus de non credendis fabulis*.

Our

Our Vengeance; yet w'have two: enough t'expire
As Victims to our Brother and our Sire.
—Whither does this dire Troop of Furies bend?
Whom ſeek they? where their fiery Strokes intend?
'Gainſt whom ſhake they their bloody Brands? Snakes wound
In laſhing Whips with horrid Hiſſes ſound.
Whom does *Megæra* with infeſtive poſt
Purſue? what yet unknown diſmember'd Ghoſt,
Is this appears? 'ts my Brother's, come to crave
Vengeance of us; and Vengeance ſhalt thou have.
But firſt, fix all theſe Fire-brands in my Eyes;
Tear, burn; my Breaſt to Furies open lies.
Hence theſe dread Miniſters of Vengeance ſend,
And bid theſe Spirits ſatisfi'd deſcend.
Leave me to my ſelf, Brother; to imploy
This Arm in thy revenge, that did deſtroy
Thy Life; [4] thus with this Victim we appeaſe
Thy injur'd Ghoſt.—What ſuddain Sounds are theſe?

(4) *Thus with this Victim we appeaſe Thy injur'd Ghoſt.*] This ſaid, ſhe kills one of her Children, as a Sacrifice to her Brother's Ghoſt. *Alciat* hath a pretty Emblem taken from *Archias*, the *Greek* Poet, upon the Statue of *Medea* killing her Children, in whoſe Boſom a Bird built her Neſt.

Colchidos in gremio nidum quid congeris? eheu
Neſcia cui pullos tam male credis avis?
Dira parens Medea, Juos ſæviſſima Natos
Perdidit, & ſperas parcat ut illa tuos? Embl. 54.

Poor Bird, that know'ſt not where thou build'ſt thy Neſt!
Truſt'ſt thou thy young ones in *Medea*'s Breaſt?
Her cruel Hands ſhed her own Childrens Blood,
And doſt thou hope that ſhe will ſpare thy Brood?

Yet *Ælian* (in the fifth Book of his *Various Hiſtories*, *c.* 21.) ſeems to aſſoil her of the Murder of her Children; *There be ſome* (ſays he) who

who report that the Rumour concerning Medea *is false, and that not she but the* Corinthians *made away her Children; that Tragical Fable owing its Original to* Euripides, *who, at the request of the* Corinthians, *transfer'd the Murder of the Children from them to their Mother; Truth in process of time giving place to Fiction:* who says further, *That it was a common Fame in his Days, that the* Corinthians *us'd to offer expiatory Sacrifices, as a Tribute to the Ghosts of the slain Children.*

What means this Noise? —Arms 'gainst my Life are bent.
Up to the Houses top force thy Ascent:
Finish thy Murder there. Come you with me
My small Companion: whilst this Body we
Convey along. Now, Soul, thy task intend,
Nor thy brave Mischief unregarded end
In secret; shew't the People, let them stand,
Th' amaz'd Spectators of thy Tragick hand.

Scene III.

Enter JASON, *cum Armatis.*

JASON.

You whom the Murder of your Prince doth move
With sad Resentments of a loyal Love,
The Author of that execrable Deed
Help to surprize; hither with Weapons speed
You armed Cohorts, here this House surround,
And lay the Fabrick level with the Ground.

Me. Ay, now our Sceptre, Brother, Sire, again
W'enjoy, and *Colchans* their rich Spoil retain.
Our Kingdom and our lost Virginity
Are now restor'd: O long cross Destiny
At length grown kind! O festive Nuptials! On,
Give thy Revenge, as Crime, Perfection.

Dispatch

Diſpatch while thy hand's in.——Why thus delays
My Soul? what Doubts? —— Our potent Wrath decays;
Now of the Fact a ſhameful Penitent.
What have I done? Wretch! ſuch tho I repent,
I've don't; an ample Joy m'unwilling Heart
Seizes: it grows upon me. Yet this part
Of Vengeance wanted, he not being here,
Nor a Spectator; without whom whate'er
W've done, is loſt.
Jaſ. See where ſhe ſits, upon
Yon Houſes ſhelving top! hither ſome one
Bring burning Brands, and Fire impoſe on Fire;
That ſcorch'd in her own Flames ſhe may expire.
Me. Do, raiſe your Sons a Fun'ral Pile; your Bride
And Father-in-law, our Kindneſs did provide
With Rites of Sepulture. His Doom this Son
Hath felt; the like ſhall this, whilſt thou look'ſt on.
Jaſ. By all the Gods! by our Community
Of Flight and Bed, which uninforced I
Ne'er violated: ſpare this Child; O ſpare
Me this: the Crime is mine, then let me ſhare
The Puniſhment; and let deſerved Death,
Seize on my guilty Head, and loathed Breath.
Me. No; where thou would'ſt not ha't, where thou doſt feel
Moſt Senſe of Sorrow, will we force our Steel.
Go now, thou proud Inſulter, go and wed
Young Virgins now, and leave a Mother's Bed.
Jaſ. Let one ſuffice t'have ſuffer'd.
Me. If our Rage
One Death, or ſingle Slaughter could aſſwage

We

We none had ſought; and tho both die, yet that
T'our Wrongs is not Revenge commenſurate;
If in our Womb a Pledge there be, ev'n there
This Steel ſhall ſearch't, and thence the *Embrion* tear.

Ja. Diſpatch thy Villany; no more we crave:
An End at leaſt now let our Suff'rings have.

Me. Haſte not my Grief; but leiſurely imploy
Thy ſlow Revenge. This Day's our own; w'enjoy
Th'accepted time.

Jaſ. Death, cruel! we implore,
Kill me.

Me. Thou Pity crav'ſt. All's done; nor more
Had we (O Sorrow!) as a Sacrifice
To offer thee. Erect thy humid Eyes,
Ingrateful *Jaſon*, here look up; doſt know
Thy Wife? thus uſe we to eſcape: Heav'ns ſhow
Our ſlight clear way; ſee both our Dragons here,
Who freely ſtoop their ſcaly Necks to bear
Their willing Yoke. Now take your Sons, whilſt I
On winged Wheels through Airy Regions fly.

Jaſ. Go, thro' the high Ætherial Stages poſt,
And ſhew there are no Gods where'er thou go'ſt.

(5) *Go, through the high Ætherial Stages poſt,*
And ſhew there are no Gods where'er thou go'ſt.] From *Corinth*, drawn by her winged Dragons, *Medea* flies to *Athens*, where ſhe married *Ægeus*, and had by him a Son called *Medus*; whom likewiſe afterward (attempting to poiſon his Son *Theſeus*, that ſo the Kingdom of *Athens* might deſcend to her Son *Medus*, and being detected) ſhe leaves, and by flight returns to *Colchos*, which (her Father being dead) ſhe recovered, and (as *Simonides* writes) the Kingdom of *Corinth* likewiſe. Who tho in her Life ſo wicked, yet after Death was by the *Colchians* honoured with Divine Rites, who dedicated a Temple to her Memory, into which (in regard of *Jaſon*'s Ingratitude) no Men were permitted to enter.

FINIS.

Phædra and *Hippolytus*:

A

TRAGEDY.

WRITTEN

Originally in *LATIN*

BY

LUCIUS ANNÆUS SENECA

The PHILOSOPHER.

Engliſhed by

Sir *Edward Sherburne*, Knight.

WITH

ANNOTATIONS.

——*Pudicum*
Perdidit Hippolytum non fælix cura Pudoris.
Auſonius Edyll. 15.

LONDON: Printed in the Year 1701.

Dramatis Perſonæ.

Hippolytus, Son to *Theſeus* by *Antiope* or *Hippolyta* Queen of the *Amazons*.
Theſeus, King of *Athens*, Father of *Hippolytus*.
Phædra, Queen of *Athens*, Wife to *Theſeus*, Mother-in-law to *Hippolytus*.
Nurſe to *Phædra*.
Nuncius.
Chorus.

MUTES.

Huntſmen.
Maids to Phædra.
Servants.

SCENE

Athens, and the Country adjoining.

THE ARGUMENT.

HIppolytus, *averse to* Venus *Joys,*
In Sylvan Pleasures his chast Life employs.
Phædra *his Bed incestuously desires,*
Plots to enjoy it, is rejected. Fires
Of Love then turn'd to Hate. A Rape she feigns,
Lays to his charge. This Faith with Theseus *gains.*
Young Hippolyte *flies, rash Curses after sent,*
The flying Youth with a sad Death prevent.
Which known to Phædra, *struck with deep Remorse,*
She with his Sword Life from her Breast doth force.

Phædra

Phædra and *Hippolytus*:

A TRAGEDY.

Act I. Scene I.

Enter HIPPOLYTUS *with* Huntſmen, *preparing for the Chace.*

HIPPOLYTUS.

GO, you the ſhady Woods [1] beſet,
You tall [2] *Cecropius* Summit beat

(1) *Woods beſet.*] Expreſſing the manner of the antient Hunting; which was, to ſurround with Troops the place where the Game was lodg'd; allotting to every Man his Station, Task and Arms. Which was done by *Magiſter Venationis*, the *Maſter of the Hunt* (whoſe Part *Hippolytus* here undertakes, and, as *Vlittius in Gratium* notes, moſt artificially, like an excellent Huntſman, performs) without whoſe Order and Direction it was not lawful for any Man to quit his Station, nor to aſſail any Beaſt, but as directed by him. Which Cuſtom *Pierius l.* 7. *Hieroglyph. c.* 6. affirms was in his time obſerved and practiſed in *Sicily*, as from the Teſtimony of *Jo. Antonius Pollio* late Prince of *Gela*, (or, as it is modernly ſtiled, of *Terra Nuova*) he delivers it. See likewiſe *Xenophon de Venatione, & in* 1. *de Pædia Cyri.*

(2) *Cecropius.*] A Mountain of *Attica* near *Athens*, ſays *Delrius*, citing *Pliny l.* 7. and *Apollodorus l.* 3. neither of which yet ſay any thing thereof; *Pliny* only ſays, *Oppidum Cecrops à ſe appellavit Cecropiam, quæ nunc eſt Arx Athenis*; and *Apollodorus* ſays no more than *that* Cecrops *reigned in* Attica, *which was formerly called* Acta, ἀφ' ἑαυτῦ Κεκροπίαν ὠνόμασεν, *and called it after his own Name* Cecropia; but not a word of the Mountain *Cecropius*. *Ferrarius* makes mention of the *Mons Cecropius*, as a Mountain of *Attica*

tica near *Athens*, but ſays nothing in what Part or Tribe it was placed, or whether the ſame with the *Mons Cecropius* here mentioned. *Brietius (in Parallel. Geogr. Vet. & Nov.)* conceives *Cecropius* to be one of the Hills that compoſe the Mountain *Hymettus*, and of neareſt ſituation to *Athens*. *Vide illum p.* 408. Which Name likewiſe *Silius Italicus*, from the Authority of *Strabo*, gives it; as the learned *Gerbelius*, in his Deſcription of *Sophianus* his Map of *Greece*, affirms.

With nimble Feet; thoſe Plains ſome try
Which under ſtony [3] *Parnes* lie.
And thoſe the [4] River with ſwift Waves
Roll'd through [5] *Thriaſian* Vallies laves.

(4) *Parnes.*] Another Mountain of *Attica*, yielding ſtore of Wild Game, as Boars, Bears, *&c.* as *Pauſanias in Atticis* writes; famous likewiſe for the Temple of *Jupiter*, and his Statue of Braſs, from thence called *Jupiter Parnethius*. It is deſcribed to be a ſtony Mountain, yet fertile in Vines; for ſo by *Statius*, *in* 12. *Thebaid.* it is ſtiled,

——*Parneſque benignus*
Vitibus.——

Nor leſs fam'd for its good Paſturage, its Name coming from a *Phœnician* or *Syrian* original, *Parnes* ſignifying no more than νεμῶν, in the *Greek*, i. e. *paſcere, to feed.* See *Caſaubon*'s Notes on *Perſeus*, *in Prolegom. p.* 10. Its modern Name is *Chaſha*.

(4) *The River.*] Expoſitors agree not about this Nameleſs River, which *Seneca* only deſcribes by the Courſe it takes; and by that it cannot be thought to be any other than the *Attick Cephiſus*, which none of them have yet hit upon: for which (beſides *Ferrarius* and *Baudrand*) take the Teſtimony of a learned Eye-witneſs, Sir *George Wheeler*, in his Map of *Achaia vetus & nova*, inſerted in the Edition of his Travels, where you will find it directed through the *Campus Thriaſius*.

(5) Thriaſian *Valleys.*] So called from *Thria* a Town in the Tribe of the *Oeneides*, mentioned by *Stephanus Byzant.* and *Apollodorus*, *l.* 3. who writes, *That* Neptune *being worſted in his Conteſt with* Minerva *about his Claim to* Athens, *in revenge made a breach into the ſaid Valleys, and laid them under a Flood of ſalt Waters, as he did all* Attica *beſide.* There was a Gate of *Athens* called *Porta Thriaſia*, leading into theſe Valleys.

Climb

[6] Climb you thoſe lofty Hills ſtill white
With cold *Riphæan* Snows, their Flight
Some others take, where ſtands the Grove
With ſpreading Alders interwove,
Where ly the Fields which [7] the Spring's Sire,
The * foſt'ring *Zephyre*, doth inſpire
With balmy Breath, [8] when to appear
He calls the Vernal Flowers, and where

(6) *Climb you thoſe lofty Hills, ſtill white*
With cold Riphæan *Snow.*] What theſe Hills ſhould be is not certainly to be affirmed: for, as the ingenious Surveyor of *Attica*, Sir *George Wheeler*, in his obliging Letter to me writes, *I ſuppoſe there is no Mountain of* Attica *high enough to be covered with Snow conſtantly both Summer and Winter; if any, it muſt be* Cithæron, *joining Weſt near to* Parnes. By *Riphæan* Snows, are to be underſtood Snows harden'd by the cold Northern Wind blowing from the *Riphæan* Mountains; which were ſo called *à perpetuo ventorum flatu*, for ῥιπὴ *Græcè Impetus*, ἀπὸ τῦ ῥιπτεῖν (*Servius in* 3. *Georg. Virgil.*) There are Hills in *Arcadia* called *Ripæan*, but thoſe are always written without the Aſpiration, which is added when we ſignifiy the *Hyperborean* Mountains, if we may rely upon the Authority of the ſaid *Servius*, *in* 9. *Æneid.*

(7) ——*The Spring's Sire,*
The foſt'ring Zephyre.] The Poets are generally very prodigal in their *Encomiums* of this Wind; and therefore by *Claudian*, *in Rapt. Proſerp. l.* 2. he is ſtiled

——*Pater O gratiſſime Veris, &c.*

called *Zephyrus* by the *Greeks quaſi* Ζοήφορος, *Life-Bringer*; and by the *Latins Favonius quòd ſatis faveat. Lucretius*, *in* 5. *de Rer. Nat.* calls him *Venus her Harbinger*, and makes him ſtrow the Paths ſhe treads in,

It Ver & Venus, & Veneris Prænuntius ante
Pinnatus graditur Zephyrus, veſtigia propter.

* So *Anacreon Od.* 57.

Ὅτε λειμῶν ἁδυπότμων
Ἀναπνεῖ Ζέφυρος αὔραις.

(8) *When*

(8) —— *When to appear*
He calls the vernal Flowers.] *Catullus* makes *Zephyrus* to bring forth the Flowers in this Verſe,

Aura parit flores tepidi fœcunda Favoni.

Seneca here makes him *Vernas evocare herbas*, to call them forth to appear as his Attendants and Family. In which he is elegantly imitated by *Petrarch. Sonnet. part.* 2.

Zephyro torna e'l bel tempo rimena,
E i fiori, & i' herbe ſua dolce famiglia.

[9] *Meander*-like, 'bove [10] *Agra*'s Plains, 15
Through Pebbles calm [11] *Iliſſus* ſtrains

(9) *Meander-like.*] Before we can give a clear Explanation of this place, it will be requiſite to ſhew the different Readings thereof; according to the vulgar Editions which run thus, to the no little Perplexity of the greateſt Criticks:

Ubi per glacies lenis Iliſſus,
Ubi Meander ſuper æquales
Labitur agros.

To trouble you with the ſeveral fruitleſs Conjectures of the Criticks hereupon, would be too tedious: take the true Reading of thoſe Verſes from the induſtriouſly learned *Jo. Meurſius* in his *Athenæ Atticæ l.* 2. *c.* 5.

Ubi per glareas lenis Iliſſus
Uti Meander, ſuper æquales
Labitur Agras.

Conform to which laſt Reading is our Tranſlation, and will need little Illuſtration, the Senſe being ſo plain. *Seneca* in this place only deſcribing the Courſe of *Iliſſus* to be like that of the *Phrygian Meander*, flexuous and winding; but, *quod ullus Meander fluvius Atticam perfluat, nunquam lego*, ſays the great *Scaliger* in his Notes upon this place; and therefore *Delrius* his Fancy of the *Meandrian Æſopus*, from the Authority of *Pauſanias*, is here not to be admitted.

(10) Agra's *Plains.*] *Agra* and *Agræ*, a place in *Attica* where *Diana* is ſaid to have made her firſt Eſſay of hunting, upon her coming

coming from *Delos*; whence ſhe gain'd the Title of Ἀγροτέρα Θεὸς, *Venatrix Dea*, and Ἀγραία, and where ſhe had her Temple, and in that her Statue in a hunting Poſture arm'd with her Bow, as *Pauſanias in Atticis* teſtifies. See more hereof in *Meurſius* his *Athenæ Atticæ l.* 2. *c.* 5. *& de Populis Atticæ in voce* Ἄγρα *ſive* Ἀγραί.

(11) *Iliſſus.*] A River of *Attica*, ariſing not far above the Plains of *Agra*, into which the River *Eridanus*, cognominal with that of *Italy*, diſcharges it ſelf. Famous for *Boreas* his Rape of *Orythia*, ſporting her ſelf upon its Banks, according to *Apollonius in* 1. *Argonaut.* Honoured likewiſe with an Altar dedicated to the *Iliſſian Muſes*, of which *Pauſanias in Atticis*, and *Nonnus in Dionyſ. l.* 41. Memorable for the Death of *Codrus*, Son of *Melanthus*, and laſt King of the *Athenians*, ſlain near it by the *Peloponneſians*, the place vulgarly ſhewn in the time of *Pauſanias*. And laſtly noted, as by our Author here, ſo by *Statius*, for its flexuous Current and undermining of its Banks, in this Verſe in 4. *Theb.*

——*Amfractu riparum incurvus Iliſſus.*

See *Meurſius* as aforeſaid, and *Barthius* upon this place of *Statius* profuſely commenting.

His Courſe, whoſe hungry Waters eat
Away his barren Banks. You beat
On the Left-hand, where [12] *Marathon*
The way does open to the Down.

(12) *Marathon.*] One of the Tetrapolies of *Attica*, in the Tribe of the *Leontides*, equally diſtant from *Athens* and *Caryſtos* of *Eubœa*; ſo called from *Marathon* the *Hero*, according to *Pauſanias*, or from *Marathus* the Son of *Apollo*, as *Suidas*. Famous for the memorable Diſcomfiture given *Darius* his Forces by *Miltiades* in the Fields near adjoining. Where *Pauſanias* reports that in his time, *There uſed nightly to be heard the Claſhing of Arms, Neighing of Horſes, and the Appearance of Men charging in fight; which if any out of a ſcrupulous Curioſity went to diſcover, they were ſure to be ſent back again with ſome Hurt or Diſaſter; but to thoſe that accidentally heard or ſaw the ſame, the Martial Ghoſts were more civil, and would let them depart without any harm.* There were extant the Sepulchres of the ſlain in that memorable Battel, and Pillars inſcribed with their Names, and the Tribes of which they came; and the Monument of

of *Miltiades*. There was alſo a Wood or Foreſt abounding with Olive Trees, of which *Pauſanias in Atticis*, and *Nonnus Dionyſ. l.* 13. which might bring it within the Number of Places fit for the Chace.

Where nightly the wild Herds along
Unto their Forage lead their young.
You tow'rd the rough[13] *Acharnans* run,
Seated againſt the Southern Sun,
Whoſe warm Beams Winter's Rigour ſlack.
For ſweet[14] *Hymettus* Quarries make

(13) *Rough* Acharnans.] People of *Attica*, inhabiting the City of the *Acharnæ*, in the Tribe of the *Oeneides* between *Athens* and *Aphidnæ*, near the *Theban* Way under Mount *Parnes*; *of which* (ſays Sir *George Wheeler* in his courteous Letter to me from *Sherfield* in *Hantſhire*) *I neither ſaw nor heard of any Remains, nor is there ſo much as any Village ſo called now thereabouts.* Whoſe Memory yet *Ariſtophanes* hath perpetuated in his Comedy called Ἀχαρνεῖς; where *Pauſanias* writes, that Ivy was firſt ſeen to ſpring, and thoſe People firſt to have adorn'd the *Bacchanals* Spears therewith; as *Statius*, *in* 12. *Thebaid.* tells us,

Quæque rudes Thyrſos ederis veſtitis Acharnæ.

And as *Suidas*, *in voce* Ἀχαρνεύτης, teſtifies introduced the Uſe of Ivy Garlands in Scenical Paſtimes. And where (as *Lutatius* upon the forementioned Verſe of *Statius* aſſerts) the *Dionyſiuan* Feſtivals were firſt invented and celebrated. That rough Epithet being here given them in regard they were a fierce, ſtout and warlike People. By *Statius*, *in* 1. *Achill.* ſtiled *Aſper Acharnan*; and by *Pindar*, *in Nem. Od.* 2. εὐάνορες Ἀχάρναι, *ſtout and valiant*, or in regard they were ruſtick and brutiſh; of whom yet in a contrary Senſe, ſeems that Adage to be taken up χοιρίδιον Ἀχαρνάνιον, *Porcellus Acharnenſis*, being by *Eraſmus* applied *in molles, & delicijs deditos. Vide Eraſm. Chiliad.* 2. *Centur.* 3.

(14) Hymettus *Quarries.*] *Hymettus* is a Mountain of *Attica* affording the beſt ſtation for Bees, and only yielding for its flowery Fragrancy (as *Pauſanias* reports) to the *Halyzonian* Paſtures. As it is fam'd for its Honey, ſo no leſs celebrated for its Marble Quarries; *Craſſus* the Orator, Nephew to the rich *Craſſus*, being the firſt that made uſe of *Hymettian* Pillars in the *Atrium* of his Houſe



P. 107. PHÆDRA & HIPPOLYTUS M. V. Gucht Sculp

Houſe on Mount *Palatine*, as *Pliny l.* 36. teſtifies. Its modern Name *Lambrovouni, quaſi* λαμπρὸς βύνος, ſays *Hardwin in l.* 4. *Plinii*, i. e. *the Splendid Mountain*, and *Televounii*, and *Monte Matto*, but corruptly for *Monte Himetto*, which Name it yet likewiſe retains, ſays *Brietius, in Parall. Geograph. Vet. & Nov. in vera Græcia.*

Some others. You purſue the path
To ſmall [15] *Aphidnæ*, that part hath
Been long untrac'd, where to a Reach
[16] *Sunion* th' Embayed Shore doth ſtretch.
Whom *Sylvan* Glories do excite,
Lo, [17] *Phibalis* doth him invite:

(15) *Aphidnæ.*] A ſmall Town of *Attica*, in the Tribe of the *Leontides*, whither *Theſeus* (by the help of his Friend *Pirithous*) having carry'd away *Helena* from her Father's Court, being then but very young, kept her concealed; till purſued by her Brethren *Caſtor* and *Pollux*, ſhe was at laſt reſcu'd and the Town defaced, of which *Plutarch* in the Life of *Theſeus*. So called from *Aphidnus* a Native of *Attica*, and Friend of *Theſeus*. There was a Town likewiſe of the ſame Name in *Laconia*, whence the *Tyndarides*, in their way toward the reſcue of their Siſter, made Prize of the two *Leucippides*, *Phœbe* and *Ilaira*. See, as to the diſtinction of theſe two *Aphidnæ*, *N. Heinſ. in Notis ad* 5. *Faſtor.* xi. 708.

(16) *Sunion.*] A Promontory of *Attica*, running South-Eaſt from the *Scarronique* Gulf, to the *Ægean* Sea; upon the Point of which *Minerva* had her celebrated Temple, thence called *Minerva Suniades*, mentioned by *Vitruvius l* 4. and *Pauſanias in Atticis*: ſome of the Pillars of this antient Fabrick, yet ſtanding, have given occaſion of its modern Name, being by the *Italian* Seamen called *Capo delle Colonne.*

(17) *Phibalis.*] Some Editions in this place have *Philippis*, *Vox ignota Cœlo Græco*, ſays the learned *Joſeph Scaliger*, to whom we are beholden for this truer Reading *Phibalis*, from the Authority of *Ariſtophanes in* Ἀχαρνεῦσι, which his Scholiaſt affirms to be a Place in *Megaris*, or as others will in *Attica*, commended for its excellent dry'd Figs ἰσχάδες φιβαλεῖς, preferable to any elſewhere in thoſe parts. See *Scaliger* in his Notes upon this Tragedy. And becauſe the Scholiaſt of *Ariſtophanes* ſays it is either in the *Megarenſian* or the *Athenian* Province, *Jacobus Gronovius* in his Notes on the various Lections in *Stephanus de Urbibus*, taken from the *Perugian* MS. conceives it to be placed upon the Brook or Torrent *Iapis*, diſterminating thoſe two Provinces. *Vide illum ut ſupra in v.* Ἴαπις.

There

There by many a Wound well known,
The Terror of the labouring Clown,
Lodges a Boar: ſlack you the Line
To thoſe ſtill Hounds there, but confine
Thoſe [18] fierce *Moloſſians* to their Chain.
Thoſe [19] *Cretan* Bitches, let them ſtrain
Their tougher Leaſh, with Necks whoſe Hair
Is worn, by frequent ſtruggling, bare.

(18) *Fierce* Moloſſians.] *Epirotic* Hounds; ſo called from *Moloſſia* a City of *Epirus* where they were chiefly bred: which took its Name of *Moloſſus* Son of *Pyrrhus* and *Andromache*; from whom likewiſe the whole Region of *Epirus* was ſo called. A large deep-mouth'd Hound; for ſo *Lucretius*, *in* 5. *de Rerum Na.* deſcribes them;

——*Magna Moloſſûm*
Mollia ricta fremunt, & vocibus omnia complent.

Withal very fierce and ſtout; and what is yet more, remarkable for their Faithfulneſs to their Maſters, who not ſeldom lamented their Deaths with Tears; as *Statius*, *in Epiced. Pileti Urſi*, teſtifies,

——*Gemit inter Bella peremptum*
Parthus Equum, fidoſque Canes flevere Moloſſi.

(19) Cretan *Bitches.*] Reckoned among the beſt mettled Hounds, and therefore our Author here gives them the Epithet of *Pugnaces*; for as *Varius*, cited by *Macrobius l.* 6. *c.* 2. hath hinted, they were a fretting and chaſing ſort of Hounds,

Si veteris potuit Cervæ comprendere luſtra,
Sævit in abſentem.

And therefore *Seneca* very appoſitely here brings them in under ſome reſtraint of their Leaſh for that Reaſon; thereby denoting their fiery Eagerneſs for the Chace. *Claudian* deſcribes them to be a ſhaggy rough-coated Hound, *in* 3. *de laud. Stiliconis*, where he ſays, *Hirſutæque fremunt Creſſæ.*

Thoſe

Thoſe [20] fiery *Spartans* ('tis a bold
Race, and greedy of their Prey) hold
Shorter up; the hollow Rocks ſhall round
E'er long with their full Cries reſound:
Now with ſagacious Noſe inclin'd
Snuff they the Air, and ſeek to find
Their Game, whilſt yet the Scent lies hot,
And the dew'd Earth retains the Slought
Of Feet, [21] ere Day-light 'gins t'appear.
Some one on charged Shoulders bear

(20) *Fiery* Spartans.] Much after the ſame Goodneſs as the *Cretan* Hounds, and therefore by *Gratius*, in his *Cynegeticks*, they are joined together in this Verſe,

Sparta ſuos & Creta ſuos promittit Alumnos.

Callimachus (*Hymno in Dianam*) calls the *Spartan* Hounds, Θοωνας αἰθέων κυνοσουρίδας, *velocianes ventis Cynoſurides*, which his Scholiaſt interprets ἀλωπεκίδας, *Canes vulpinos*, as begotten between a Bitch and a Fox: or ſo called from a place in *Laconia* where they were bred. *Cynoſura* a Town or Region in *Laconia* (perhaps taking its Name from *Cynoſurus* the Son of *Mercury*) of which *Statius*, in 4. *Theb.*

Dives & Orchomenos pecorum, & Cynoſura ferarum.

And for that reaſon eſteem'd as bred up in the Chace for Wild Beaſts, there ſo frequent. Their chiefeſt Excellence was their Speed, and therefore *Virgil*, *in Eclog.* 3. calls them *Veloces Spartæ Catulos*, and by *Claudian* (as aboveſaid) they are termed *Tenueſque Lacenæ*, rather denoting their Fleetneſs than Strength. Yet our Author makes them here a bold ſort of a Dog; and *Xenophon*, *de Venatione*, reckons both theſe and the *Cretan* Hounds as the propereſt Dogs for the Boar Chace.

(21) *Ere Day-light 'gins t'appear.*] This Rule is inculcated by *Xenophon*, *in De Venatione*, Ἐξιέναι περὶ *exire diluculo*; and therefore *Gratius* deſcribes Hunting to be *Primæ Lucis Opus*, as our Author here *Dubiæ Lucis*: and for ſuch is further noted by *Apollonius Argonaut. l.* 4. *Opian*, and others; and therefore *Nemeſianus* (conform to what is here hinted, and by him elegantly imitated) adviſes,

Venemur

Venemur dum mane novum ; dum mollia Prata
Nocturnis calcata feris, vestigia servant.

Let's hunt whilst the Morn's new ; whilst the soft Plain
Of Night-graz'd Herds does the fresh steps retain.

(22) *Some on charged Shoulders bear,* &c.] *Ovid* sums up the *Gestus Venatorii*, in the eighth of his *Metamorph.*

——*Pars retia tendunt,*
Vincula pars adimunt canibus, pars pressa sequuntur
Signa pedum.——

—— A part the corded Toils extend,
Some Hounds uncouple, some the Tracks of Feet
Closely pursue.——

The corded Toils some help to set
With nimble Speed the close-maesh'd Net.
Some, with vain Terror to confine
The rowz'd Game, pitch the [23] red-plum'd Line.

(23) *The red-plum'd Line.*] This was called the *Formido* and *Metus* (*ab Effectu sic dictæ*, says our Author in 2. *de Ira.*) Which Relick of Antient Hunting we find yet continu'd in *Sicily*, as *Pierius*, *Hieroglyph. l.* 7. *c.* 6. describes it ; *Every Hunter* (says he) *going to the Chace, carries with him a bundle of Rods, about four feet long apiece, tipt at one end with Iron, and bored through at the other, through which a Line or Cord was drawn ; coming to the place where their Game was lodged, they surrounded the same, every one sticking their Rods into the Ground at ten feet distance one from the other, in the nature of a Palisado, the Line being extended through the tops of them from the first to the last ; between each Rod, upon the Line, they hung Tufts of Feathers* (*for the most part of Swans or Vultures Wings, and dyed Crimson*) *which they ty'd with a Thread to the Line or Cord, so that with the least breath of Wind they are whirl'd and whisk'd about ; after this, the Game being rouz'd, they fly immediately towards the Line, where gazing upon the shining and shaking Feathers, they turn off, wandring about as if kept in within a Wall or Pale.* And this is that to which *Virgil*, *Æn.* 4. alludes, when he says,

Dum trepidant alæ, saltusque indagine cingunt.

Mistaken

Miſtaken (if I am not) by all Expoſitors; for neither *Servius*, nor *Scopas*, who pretends to come neareſt to the Mark, no nor *La Cerda* himſelf, have either truly underſtood, or rightly interpreted that place.

Take you a light Dart; [24] you a large
Boar-Spear, and that with both hands charge.
You cloſe conceal'd in Ambuſh lie,
And fright with Noiſe the Beaſts that fly
Into the Toils. You of the Prey,
When we have kill'd, ſhall take the 'Say.
To thy Companion, O Divine
Virago! now Succeſs aſſign.
Thou, who Earth's ſolitary parts
Thy Empire mak'ſt: whoſe ſure aim'd Darts
Thoſe Beaſts feel cold [25] *Araxis* drink,
Thoſe ſport on frozen [26] *Iſter*'s Brink.

(24) ——*You a large*
Boar-Spear, and that with both hands charge.] The Uſe and Managing of the Boar-Spear, *Xenophon*, in his Book of Hunting, moſt accurately handles; ſhewing the expreſs Poſture of the Body in uſing it, how to ſet the Feet, how to apply both Hands to it, when the Charge (as is here enjoin'd) is to be made; which we forbear to interpret, ſince nothing can more clearly expreſs the ſame than the Figure of a Medal taken from ſome Coins of *Nero* and *Veſpaſian*, exhibited by *Æneas Vicus* and *Sebaſt. Erizzo*. Which ſee in *Tab.* I. *Fig.* V. This Weapon, tho moſt commonly uſed againſt the Boar, was made to ſerve againſt other Wild Beaſts, as *Martial (in Apophor. de Venatulis)* evidences; where he ſays,

Excipient Apros, expectabuntque Leones,
Intrabunt Urſos; ſit modò firma manus.

Wild Boars theſe ſtrike, fierce Lions theſe withſtand,
Lance the rough Bear; keep only a firm Hand.

(25) See Notes on *Chorus* to Act. 1. of *Medea*.
(26) See Notes on ſecond *Chorus* to *Medea*.

Getulian

[27] *Getulian* Lions who ſubdues,
Whoſe Hand [28] *Cretæan* Harts purſues;
And now does ſlighter Wounds impoſe
Upon the ſwiftly flying Roes.
Tygers to thee preſent their Breaſts;
Swift-footed Elgs, with ſhaggy Creſts,

(27) Getulian *Lions.*] *Getulia* is a Region of *Africa*, bordering upon *Mauritania Cæſarienſis*; ſo called from *Getulus* the Son of *Vulcan*. *Leonum arida Nutrix.* Thoſe of that Country being of all others the moſt fierce and cruel, and greedieſt, not only of the Blood of other Creatures, but of Men. And therefore the *Africans*, as *Polybius Æmilianus Comus* reports (*referente Domitio in Sylvas Statii*) us'd, when they catch'd any of them, to crucifie them, or hang them up upon Croſſes, for a Terror to the reſt.

(28) Cretæan *Harts.*] Almoſt the only Game the Antients allow'd *Diana*; nor does *Homer* make her to hunt other, the places by him aſſign'd for her hunting being either *Taygetus* or *Erymanthus*, in neither of which Lions or Beaſts of Prey are ſaid to breed. In which reſpect ſhe was particularly worſhipped by the *Eleians* under the Title of Ἄρτεμις ἐλαφαία, as *Pauſanias*, *in Eliacis*, witneſſes; and for that reaſon both by *Alcæus* and *Anacreon* ſhe is ſtiled ἐλαφήβολος Ἄρτεμις, *Cervorum Jaculatrix.* And from *Callimachus* (*in Hymno ad Dianam*) it may be collected that ſhe us'd to purſue only fearful Deer, Kids or Hares, not Wild Bulls, Lions or the Salvage Boar; but her Sylvan Deity is beholden to *Seneca* for this Enlargement of her Power.

(29) *Elgs, with ſhaggy Creſts.*] The Original hath *Biſontes*, by *Pliny l.* 8. *c.* 15. termed *Jubati*, and by our Author here *Villoſi*; which I have render'd *Elgs*, upon the Authority of *Julius Scaliger Exercit.* 206. § 1. who ſays they are ſo called by the *Switzers*; yet it is a different Beaſt from that which the *Germans* call *Elk.* It is headed, horn'd and hoof'd like a Stag; ſhagged about the Neck, Shoulders and Hanches like a Goat; by the *Germans* (as the ſaid *Scaliger* adds) called *Aurox*, by the *Lithuanians Suber*; its Horns are more branched, but ſhorter than thoſe of a Stag.

To

To thee their Backs: and [30] fiercer Bulls
Arm'd with large Horns on their rough Sculls.
What Beaſt ſoever there remains,
Whether in the deſerted Plains,
Which the [31] poor *Garamantian* knows.
Thoſe the [32] rich *Arabs* Woods incloſe,

(30) *Fiercer Bulls.*] Theſe are expreſs'd by the Name of *Uri*, which *Macrobius*, *l.* 6. *Saturnal.* tells us is *vox Gallica*. But neither, the Word, nor any thing by that ſignified is now found in that Country. *Cæſar* however, *lib.* 2. *de Bello Gallico*, deſcribes them to be little leſs than an Elephant in bigneſs, *ſpecie, & colore, & figurâ Tauri.* The *Germans* call them *Viſent*; of ſo great Strength, and ſuch extreme Fierceneſs, that they neither ſpare Man nor Beaſt, if they come within ſight of them. There are of theſe yet ſome remaining in the Province of *Mazovia* in *Poland*, which thoſe People call *Thur*, much bigger than the common Bulls; of Colour black ſave only a white Stroke along their Chine, as *Goduinus*, upon that place of *Cæſar*, reports.

(31) *Poor* Garamantian.] A People inhabiting the Deſart Sands of *Lybia*, ſtor'd only with ſeveral ſorts of moſt peſtilent Serpents. *Diodorus Siculus* reports, there was no Fowl to be ſeen among them, nor any four-footed Beaſts, unleſs Wild-Goats and a ſort of Neat that graz'd (as *Mela* affirms) with their Heads backward. *Ptolomey* deſcribes them to be a people of *Libya*, extending from the Head of the River *Bagrada*, as far as the Lake *Nuba*. *Strabo*, *l.* 7. makes them conterminous with *Getulia*, and to be altogether like the *Arabian Nomades*. *Pliny* ſeats them neighbouring the *Augilæ* and the *Pſylli*, bordering upon the Deſart now called *Biledulgerid*, *inter utraſque Syrtes*, *vide illum l.* 5. where he reckons up theſe three Cities of theirs, *Matelgæ*, *Debris*, and *Garamas*, which laſt was the *Metropolis*, and gave name to the People; tho *Servius*, upon this Verſe of *Virgil*,

——— *Super Garamantes & Indos.*

derive their Name from *Garamas*, the Son of *Apollo*.

(32) *Rich* Arabs.] See Notes on *Medea*.

Or [33] *Pyrenæan* Hills conceal,
Whome'er [34] *Hyrcanian* Lawns reveal,
Or thoſe the [35] wand'ring *Sarmats* ſee,
Great Goddeſs! dread thy Shafts and Thee.

(33) Pyrenæan *Hills.*] Mountains dividing *France* from *Spain*; ſo called from *Pyrene* Daughter of *Bebryx*, King of thoſe Parts, who entertaining *Hercules* in his March againſt *Geryon* King of *Spain*, he in requital got his Daughter with Child; who, flying her Father's Diſpleaſure, was on theſe Hills torn in pieces by Wild Beaſts. Whoſe ſcatter'd Limbs being afterwards found by *Hercules*, in his Return, he is there ſaid to have given them Burial; as *Silius Italicus*, *l.* 3. hath pathetically repreſented the Story. Others yet derive the Name of thoſe Mountains ἀπὸ τῆ πυρὸς, either for that the Woods thereon were once caſually ſet on fire, by the Shepherds, as ſome conceive; or, for that their Tops ſeem to blaze with frequent Coruſcations.

(34) Hyrcanian *Lawns.*] *Hyrcania*, at this day called *Hyrack*, is a Region of *Aſia*, and in a manner a continued Foreſt, bounded (as *Ptolomey*, *l.* 7. *Coſmogr.* deſcribes it) on the Eaſt by the the Mountains of *Margiana*, on the Weſt with *Media*, on the South with *Parthia*, on the North with the *Caſpian* Sea. The Tygers of this Country being of all others the moſt fierce and cruel.

(35) *Wand'ring* Sarmats.] *Sarmatia* by Geographers is divided into *Sarmatia Aſiatica* and *Europæa*; *Aſiatica* lies on the Eaſt of *Tanais*, inhabited by the Eaſtern *Tartars*, *Scythians*, and divers other People living in Hords like Shepherds, and ſhifting from place to place for convenience of Paſturage; concerning whoſe Limits ſee *Ptolomey l.* 5. *Coſmogr. de ſitu Sarmatiæ Aſiaticæ.* The *Europæan Sarmatia* is ſeated on the Weſtern ſide of *Tanais*, containing in it ſeveral Nations, as the *Polonians*, *Ruſſians*, *Moſcovites*, *Lithuanians*, *Mazovitæ*, *Prutenians*, *Pomeranians*, *Livonians*, *Goths*, *Alans*, *Valachians*, and the Weſtern *Tartars*, of whom ſee *Ptolomey l.* 3. *c.* 5. and *Alexander Guagninus in Deſcript. Sarmatiæ Europeæ.* By the *Romans* called *Sarmatæ*, by the *Greeks Sauromatæ*, as *Pliny l.* 4. teſtifies. Their Name ſeeming to be given them from their terrible Aſpect, and is compoſed of Σαῦρος and ὄμμα, the firſt ſignifying a *Viper*, the laſt an *Eye*; in regard their Eyes reſembled thoſe of Vipers or Serpents. *Vide Ganguinum loco citato.* Or, as others will, from *Aſarmoth*, the Son of *Jectan*, the Son of *Heber*, as *Brietius*, in *Tom.* 2. of his Parallels of antient and modern Geography, tells us.

If

If with due Rites thy Sylvan Pow'r
The grateful Votary implore,
The Toils retain th' intangled Prey,
Nor ſtrugling Feet through Nets break way;
But home he comes, whilſt his Wain's Back
Does with the loaded Quarry crack,
And every Hound up to the Eyes
In Blood his greedy Snout bedies.
Whilſt to their Homes the Rural Train
Return in Triumph back again.
Lo! the kind Goddeſs proves our Friend!
The Hounds, I hear, their loud Mouths ſpend;
The Huntſmen call. This way I'll take,
That I the ſhorter Cut may make.

Scene II.

Enter Phædra *and her* Nurſe.

PHÆDRA.

[36] O *Crete!* thou [37] mighty Empreſs of the Main,
Whoſe num'rous Fleets the charged Seas ſuſtain,

(36) O *Crete.*] So called from *Cretes*, Son of *Jupiter* and the Nymph *Idæa*, King of the *Curetes*, as *Philiſtides Mallotes*; or from the Nymph *Crete*, as *Doſyades*; or from the Daughter of *Heſperus* ſo called, as *Anaximander*. *Crates* ſays it was firſt called *Aeria*, then *Curetis*, and *Macaron*, *(quaſi Inſula Beatorum)* as *Pliny*, *l.* 4. *c.* 12. reports. Known likewiſe by the Names of *Idæa*, *Cthonia*, and *Doliche* from its Length, (as *Stephanus in voce Aeria)* and *Telchinia* from the *Telchines*, who accompanied the Goddeſs *Rhæa* from *Phrygia* into *Crete*, and were nine in Number, and were Foſter-Fathers to *Jupiter*, which were afterwards called *Curetes*. Its preſent Name is *Candia*, an Iſland in the *Mediterranian* Sea.

——— *Nutrito Terrâ ſuperbâ Jove.*

Once famous for her hundred Cities, of which *Pliny* in the forecited place, reckons up a great Number by their Names; and *Meurſius*, *in Creta*, no leſs than ſix ſcore: all which, by a terrible and in a manner unheard of Earthquake, were at once ruin'd, in the time of *Valens* and *Valentinian*, in the year of our Lord 368, ſo that at this day hardly four of them are remaining, *viz. Caſtro*, being the *Metropolis* of the Iſland, by the *Italians* called *Candia*, which now gives denomination to the whole Iſland; *Canea*, *Retimo* and *Sitia*. See *Meurſius* as aforeſaid, *l.* 1. *c.* 5. *&* 15.

(37) *Mighty Empreſs of the Main.*] That Title ſhe gained by her very Situation, and for that reaſon it is allow'd her by *Ariſtotle* in the ſecond of his Politicks *c.* 8. But that natural Advantage of the place was long ſince foreſeen by *Minos* the ſecond of that name King of *Crete*, Son of *Lycaſtus*, who having built him a conſiderable Navy, by that means firſt attempted and acquir'd the Empire of the Main; making himſelf Lord of the Sea and of many of the maritime Coaſts of *Greece*, and of all or moſt of the Iſlands in the *Mediterranean* and *Ægean* Seas; and expelling by Force of Arms the *Carians*, who had poſſeſs'd themſelves of the *Cyclades*, and thence made their Pyratick Excurſions. Which Marine Dominion his Succeſſors afterwards continued. See *Eraſmus Chiliad.* 1. *Centur.* 2. *Adag.* 31. Our Learned *Selden* in his *Mare Clauſum*, *l.* 1. *c.* 9. *p.* 37. And particularly *Meurſius*, in his Deſcription of this Iſland, *l.* 3. *c.* 3.

'Along each Coaſt; far as with pervious Tides
[38] Unto *Aſſyrian* Lands blue [39] *Nereus* glides. 100

(38) Aſſyrian *Lands.*] Not to be taken in the ſtrict Geographical Acceptation of the Words: for *Aſſyria* properly is that part of *Aſia*, which *Ptolomey*, in his fifth Table thereof, deſcribes to comprehend the Country within the Confines of the great *Armenia* on the North, *Meſopotamia* on the Weſt, *Suſianæ* on the South, and *Media* on the Eaſt. And was ſo called from *Aſſur* the Son of *Sem*; to no part of which the Seas here mentioned are or can be conterminous. But in a more extenſive and promiſcuous Uſage of the Words, according to Poetical Liberty, which ordinarily confounds *Aſſyria* with *Syria*, which are yet two different Countries: for *Syria* (by the *Italians* at this day called *Soria*, by the *Turks Suriſtan*) is ſeparated from *Aſſyria* by *Euphrates* and *Tigris*, reaching from thence as low as *Phœnicia*, which it likewiſe compriſes, with ſeveral other Countries of note; whoſe Weſtern Boundary is waſh'd with the *Mediteranean* Sea, for that reaſon called *Mare Syriacum*. But our Author is herein

herein ſufficiently juſtified by the Examples of *Bion*, *Smyrnæus*, *Catullus* and *Virgil* himſelf, whoſe Authorities (amongſt others) *Bochartus*, in his *Phaleg l.* 2. *c.* 3. makes uſe of to evince the promiſcous Uſage of the firſt, for the latter of thoſe Regions. But ſee this further diſcuſs'd and clear'd by our Learned *Selden*, *in Prolegomen. ad lib. de Diis Syris.*

(39) Nereus *glides.*] *Nereus* was the Son of *Pontus* and the *Earth*, and Father of the *Nereides* by his Wife *Doris*. By *Homer* called ἅλιος γέρων, the old Marine Deity. So is he ſtiled by *Heſiod in Theogon.* for his good Humour, as affecting Truth, Peaceableneſs and Equity. *Apollonius*, *l.* 4. *Argonaut.* deſcribes his chief Manſion or Palace to have been within the *Ægean* Sea, where he kept a pleaſant Court, maſquerading with his fifty Daughters, and the beautiful Sea-Nymphs, as *Orpheus* in his Hymns tells us. Here figuratively taken for the Sea it ſelf. As he is likewiſe by *Ovid*, *in Epiſt. Deianiræ*, writing to *Hercules*,

Reſpice vindicibus pacatum viribus orbem,
Quâ lætam Nereus cærulus ambit humum.

By thy juſt Arms the World with Peace ſee crown'd,
Far as blue *Nereus* the glad Earth does round.

See more in *Natalis Comes Mytholog. l.* 8. *c.* 6.

Why in a hated home? Wife to my Foe,
A wretched Life, drawn out in Tears and Wo,
Compell'ſt thou me to lead? my wand'ring Spouſe
Hath left me; ſtill his* old Faith *Theſeus* ſhows.
Who to irremeable *Styx* is gone
(40) With bold *Pirithous* a Companion,

* The ſame he ſhew'd to *Ariadne.*

(40) *With bold* Pirithous *a Companion.*] *Lucian*, in his Dialogue *Charidemas*, briefly relates the Occaſion of this his Engagement, which is thus: Theſeus *obliged to* Pirithous *for his Aſſiſtance in the Rape of* Helen (as in the Note upon *Aphidnæ* is already hinted) *for that reaſon affected him with ſo great a Love and Friendſhip, as became in future Times proverbially Signal. And* Pirithous *deſigning afterwards a like Rape upon* Proſerpine, *ſolicites* Theſeus *to aſſiſt him in that Affair. From which yet (duly conſidering the Danger of ſuch an Enterpriſe) he endeavours to diſſuade him. But not prevailing, he at*

length gratefully condescends to bear him company in that perilous Adventure, esteeming it an Obligation in point of Honour to venture his Life in the Service of his Friend, who had so generously, upon the like occasion, on his behalf hazarded his own.

And an Assistant to his mad Design,
From *Pluto*'s Throne to ravish *Proserpine*.
Nor Fear nor Shame could hold him, but he must
In Hell go seek new matter for his Lust.
A greater Grief does yet my Soul oppress,
Nor silent Night nor Slumber can release
My Heart from Cares; the nourisht Ill still grows,
And burns within; as that Fire's Tide that flows
In *Ætna*'s Caves. My curious Web no more
Affects me now: my Spindle, which before
I us'd, now 'twixt my careless Hands falls down:
Nor do my votive Gifts the Altars crown:
Nor with *Athenian* Dames in mixed Quires,
[41] Toss I in silent Rites the conscious Fires:

(41) *Toss I in silent Rites the conscious Fires.*] Intimating the *Eleusinian* Festivals, which were the most celebrious of all the *Grecian* Solemnities, and by way of excellency called *Mysteria*; owing their Original, as some will, to *Erictheus*, who being an *Egyptian* Prince, and understanding the great Dearth of Corn the *Athenians* were then under, brought them a considerable Supply thereof; and for that Reason was by them chosen their King: who thereupon first taught these *Cerealian* Festivals. Or, as others report, to *Ceres* her self; who is said first to have relieved the *Athenians*, in their Distress, with a large proportion of Corn, and to have taught them its Cultivation and Use; for which, in gratitude, they repaid her with these Solemnities: in which she had first instructed *Triptolemus*, *Diocles*, *Eumolpus* the Son of old *Musæus* the Poet, and some others, as *Meursius* in *Eleusine* delivers it. These Mysteries were double, the *Greater* and the *Lesser*, the first in honour of *Ceres*, and only celebrated at *Eleusis*; the latter in memory of *Proserpina*, and performed near the River *Ilissus*, on the Plains of *Agra*, in the Temple of *Diana* Ἀγραΐα: and at different Times, the first in the Month *Boedromion*, about our *August*

or

or *September*; the later in the Month *Antheſterion*, or our *April*. The *Greater* of theſe was celebrated for nine Days together, beginning on the fifteenth day of *Boedromion*: on the fifth of which nine days, which was the nineteenth of the Month, call'd λαμπάδος ἡμέρα, and particularly dedicated to *Ceres*, they ran with lighted Flambeaux, in imitation of *Ceres*, who, with Torches kindled at *Ætna's* Flames, made ſearch after her loſt Daughter *Proſerpine*, and is here meant by

Toſſing in ſilent Rites the conſcious Fires.

For theſe Myſteries were kept under the greateſt Secrecy and Silence imaginable; the Diſcovery whereof, by any that were initiated, was Piacular. The particular Methods of Admiſſion to theſe Myſteries were five, and are thus reckon'd up by *Theon. Smyrnæus, in Mathem. Platon.* 1. κάθαρμος, Purgation or Expiation from all enormous Senſualities. 2. ἡ τῆς τελετῆς παράδοσις, *Sacrorum Traditio*, Initiation or Inſtitution. 3. Ἐποπτεία or Inſpection of the ſacred Symbols, (which were found to be no other than the Privities of either human Sex, diveſted of thoſe diſguiſing Veils and Shrouds in which the Founder's Superſtition had invelop'd and dreſs'd them.) The 4. was the End or Scope of that Inſpection, which was their Coronation, by which they were enabled to inſtruct others. The 5. and laſt, was the Perſuaſion of their acquiring that Happineſs which the Exerciſe of thoſe revered Ceremonies promiſed them, *viz. An Endearment to the Deity, by a Life ſuitable to the Inſtructions they had been taught.* Whether theſe Ceremonies (we mean the *Great* ones) were Quinquennial or Annual is by ſome queſtioned; concerning which ſee the judiciouſly knowing *Bulialdus* his moſt accurate Notes upon the forecited Place of *Theon*, thereby endeavouring to reconcile the Difference between the Learned *Scaliger*, and his Learned but too rigid Antagoniſt *Petavius*. Of all the Ethnick Feſtivities theſe had the longeſt Duration, and continued a conſiderable Time after Chriſtianity had gain'd the Empire of the World, till at length totally aboliſh'd by *Theodoſius* the Elder. But it is fit I do now *Lampada tradere* to ſuch as are yet further inquiſitive after theſe antiquated Solemnities, to whom the Learned *Meurſius*, in his Treatiſe upon this particular Subject, will afford more ample Satisfactioin.

Nor Sacrifice, nor my chaſt Pray'rs preſent
[42] Unto the Land's adjudged Preſident.
All my Joys now to courſe the rowzed Deer,
And with my ſoft Hand dart a rugged Spear.
O whither tend'ſt thou, my beſotted Mind? 125
Why madly lov'ſt the Woods? Ah! now I find
My wretched Mother's fatal Curſe: now we
Have learn'd to ſin in Woods as well as ſhe.
[43] I pity thee, poor Mother! that did'ſt prove
The uncouth Fury of ſo ſtrange a Love 130

(42) *The Land's adjudged Preſident.*] *Minerva*: for when *Neptune* and ſhe contended which of them ſhould have the Protection and Nomination of the new-built City of *Athens*; and *Neptune* having ſtruck his Trident into the Earth, in the midſt of the Caſtle, and made the Sea to ſpring up; *Minerva*, coming after, raiſes, in the Temple of *Pandroſias*, an Olive-tree. The Conteſt riſing high between them, *Jupiter* refers the Controverſie (not to *Cecrops*, *Cranaus*, or *Erectheus*, as ſome have reported, but) to the twelve Gods, by whoſe ſentence the City (as the whole Province of *Attica*) was adjudged to *Minerva*, who gave it her own Name *Athenæ*, as *Apollodorus*, *l.* 3. *c.* 3. witneſſes.

(43) *I pity thee, poor Mother!*] The Mother of *Phædra* was *Paſiphae*, Daughter of *Sol* and *Crete*, or *Perſeis*, and Wife of *Minos* the ſecond of that Name King of *Crete*. Which Princeſs, Poetical Fiction hath repreſented to have been ſo unfortunate as to ſet her Affection upon a Bull, and ſo brutiſh as to enjoy him in the figure of a Cow, artificially contriv'd by *Dædalus*, whereinto ſhe was put in a Poſture fit to receive him. Which prodigious Fable (tho by *Palæphatus* branded as a moſt deteſtable and incredible Falſity) was yet publickly reviv'd and expos'd to common view in the *Roman* Theatre, by two of the moſt brutiſh Monſters of Mankind, *Nero* and *Domitian*, the firſt, as *Suetonius* in his Life, *c.* 12. bears witneſs; the other as *Martial*, in his firſt Book *de Spectaculis Epigr.* 5. hath recorded. But hear we what the Quick-ſighted *Lucian* ſays in vindication of this injur'd Lady, in his Dialogue *de Aſtrologia*, where he writes much to this Effect; *That* Paſiphae *having been inſtructed by* Dædalus *in the knowledge of the Stars and the Celeſtial Signs; and being greatly affected with that kind of Study, ſhe imploy'd a conſiderable part of her leiſurable hours in noting divers Obſervables in the Conſtellation called* Taurus, *or the* Bull. Whereupon the ſcurrilous Wits of thoſe Times lampoon'd her with this beaſtly Libel.

As

As that of a Wild Bull: he fierce diſdain'd
The Yoke, and o'er th' untam'd Herd proudly reign'd;
Yet he lov'd ſomething: but theſe Flame of ours
What *Dædalus*, or what Celeſtial Pow'rs
Can e'er befriend? Not if again that fam'd
[44] *Mopſopian* Artiſt, [45] who the Labyrinth fram'd

(44) Mopſopian *Artiſt.*] *Dædalus*, Son of *Eupalamon*, or *Palamon* as ſome write, or of *Euphemus*, or *Mæcion* as others, *Fabrilis Artis Magiſter*, as he is ſtiled by *Solinus*; ſo called, as being by Birth an *Athenian*. *Athens* (and the whole Province of *Attica*) ſo denominated from *Mopſopus* one of their Kings, (as *Strabo*, *l.* 9. witneſſes,) or from *Mopſopia* Daughter of *Oceanus*, according to *Suidas in voce Euphorion*; tho *Stephanus Byzantinus*, περὶ ἐθνῶν, ſays *Attica* was ſo called from *Mopſops*, citing the Authority of *Callimachus*, further adding, that the Name is ſeldom uſed in the Nominative Caſe. *Euſtathius* yet, in *Dionyſii Periegeſ. p.* 60. writes, that it was ſo called from one *Mopſus*, not the ſame (ſays he) with *Mopſus* the Prophet, Son of *Tireſias*, but determines not who he was. *Lycophron*, *in Caſſandra v.* 733. ſeems to agree with *Callimachus*, whom *Stephanus* follows; and therefore the learned *Holſtenius*, in his Notes upon *Stephanus*, is of opinion, that the forecited place of *Strabo* ſhould be corrected by this of *Stephanus*, and that *Mopſops* is the true Name of the Perſon from whom *Attica* was called *Mopſopia*. And this I cannot but let the ſtudious Reader know was ſome years before obſerved and noted by the ingenious Monſ. *Bachet*, in his curious Commentaries on *Ovid*'s Epiſtles by him tranſlated into *French*, *p.* 909. &c.

(45) *Who the Labyrinth fram'd.*] *Dædalus* flying from *Athens* to avoid the Puniſhment which the *Areopagites* would have inflicted upon him for the Death of his Nephew *Talus*, whom he threw headlong from the *Acropolis*, as envying his Ingenuity, which he fear'd might rival his; came to *Crete*, and there was entertained and encouraged by *Minos* King thereof, and by him employ'd in building him a Houſe or Labyrinth to include the *Minotaur*; which he undertook and finiſhed after the Pattern of the *Egyptian* Labyrinth, but as *Pliny*, *l.* 36. *c.* 13. affirms, not equalling it in proportion by the hundredth part. This ſome report to have been built at *Gnoſſus*, others at *Gorſine*. But ſee this more clearly made out by the learned *Meurſius* in his *Creta*, *l.* 2. *c.* 2. to whom I refer the more inquiſitive Reader. *Hyginus* (*Fab.* 40.)

40.) declares, *That for his Practice in assisting* Pasiphae *in her unwarrantable Amours, he was by* Minos *cast into this Labyrinth of his own framing, till freed from thence by the Kindness of* Pasiphae: or, as others say, *deliver'd by* Theseus *after his Defeat of the Minotaur, and restored by him to his own Country* Athens.

T'inclose the Minotaur should hither fly,
Could he t'our Woes a Remedy apply.
Venus, incens'd against *Sol*'s hated Race,
Seeks to revenge on us that known Disgrace
Of *Mars* and her insnar'd; with Infamy
Still loading the whole Stock, none e'er scap'd free
Of *Minos* Race: their Loves have ever been,
Notorious by the Adjunct of some Sin.

(45) Venus, *incens'd against* Sol's *hated Race.*] *Phœbus* having discover'd *Mars* and *Venus* in bed together, immediately acquaints her Husband *Vulcan* therewith, who having made a most curious Adamantine Net-work so subtle as not to be discovered, throws it over their Bed, and therein insnares them; which done, he goes to the Gods and tells them of it, who coming, found them strugling to get loose, but in vain, for *Vulcan* had surely hamper'd them. This, as it gave occasion for Mirth and Laughter to all the Celestials, so it incens'd *Venus* with a most implacable Malice against *Phœbus* and his whole Family, especially the Females, on whom she intail'd her Revenge, by making all of them most unfortunate in their Loves; as the Examples of *Medea*, *Circe*, *Dirce*, *Pasiphae*, *Ariadne*, and *Phædra* do evince. Which as it is here intimated, is likewise by *Ovid* hinted at in *Phædra*'s Epistle to *Hippolytus*, in these words,

Forsitan hunc fato Generis reddamus amorem,
Et Venus ex tota gente Tributa petit.

Sure we by Fate are thus to Love inclin'd,
And *Venus* claims this Tax from all our kind.

The original Invention was owing to *Homer*, in the eighth of his *Odysses*, and from thence copied by *Ovid* in the fourth of his *Metamorphoses*, where the Reader may find it;

——— *In toto notissima fabula Cœlo.*

Nu. O *Theſeus* Royal Conſort! [46] *Jove*'s bright Seed!
This Ill from thy chaſt Breaſt expel with ſpeed,
Theſe Flames extinguiſh; nor to Hopes accurſt
Give up thy yielding Soul: who at the firſt
Reſiſts Love's Charge, comes off a Victor ſtill;
* But he who ſooths and nurſes the ſweet Ill
Too late, alas! the Yoke denies to bear
Himſelf aſſum'd: and how averſe to hear
Truth told are Princes, we well know, and find
With what Reluctancy to right inclin'd.
Fall yet what may, I'll bear't, nor Truth diſguiſe:
Freedom at hand my weak Age fortifies.
† "'Tis the firſt ſtep from Sin, to have the Will,
"T'oppoſe, next Shame, to know a mean in Ill.
Wretch whither tendſt thou? why doſt aggavate
Thy Houſe's Shame? and and foil thy Mother's Fate,

(46) Jove's *bright Seed.*] Her Genealogy, according to Poetical Heraldry, is thus recorded; *Jupiter* had three Sons, *Minos*, *Rhadamanthus* and *Sarpedon*, by *Europa*; whom *Aſterius* the Son of *Theautamus* King of *Crete* after married, and having no Children of his own adopted hers. After his deceaſe, *Minos* ſucceeds in the Kingdom of *Crete*, who, by *Ithone* the Daughter of *Lyctius*, had *Lycaſtus*; as he, by *Ida* the Daughter of *Corybas*, had a Son whom he called *Minos*, after his Grandfather's Name. This laſt *Minos*, the Son of *Lycaſtus* (whom many, in regard of the Synonomy, confound with the firſt, the Son of *Jupiter*) married *Paſiphae* the Daughter of *Apollo* and *Crete*, or *Perſeis*, who by her had Iſſue, *Deucalion*, *Creteus* and *Androgeus*, *Ariadne* and *Phædra*.

* *Amor, animi arbitrio ſumitur, non ponitur.* Publ. Syrus.

† Not much unlike is that of our *Seneca* elſewhere in *Epiſt.* 28. *Initium ſalutis eſt notitia peccati, deprehendas te oportet, antequam emendes.*

By

By Crimes 'bove Monſters? [47] for to our Manners we
" Our Ills impute; Monſters to Deſtiny.
If 'cauſe thy Husband breaths not this World's Air,
Thou think'ſt thy Faults from Fears ſecured are,
Thou art deceiv'd: ſay *Pluto Theſeus* keeps
Perpetual Priſoner in *Lethæan* Deeps;
Think'ſt thou that he who o'er the wide-ſtretch'd Main
Extends his Empire, and beneath whoſe Reign
An hundred Cities ſtoop, thy Father, will
Let undetected paſs ſo great an Ill?
Believe it not; " Parents are quicker Ey'd,
" More wiſely careful: ſay yet we could hide
By ſubtil Craft thy Crime; yet what ſhall he
By whoſe bright Beams all thing enlight'ned be,
Thy radiant Grandſire? or what he who ſhakes
The Heav'ns, and with *Ætnæan* Thunder rakes,
The Gods great Father? canſt thou draw a Skreen
'Twixt theſe all-ſeeing Judges and thy Sin?
Suppoſe yet they ſhould with thy Crime diſpenſe,
And Faith aſſur'd (deny'd each great Offence)

(47) ——— *To our Manners we*
Our Ills impute; Monſters to Deſtiny.] An Opinion own'd by the *Stoicks*, who aſcribe to Monſters a fatal and ſupernatural Generation; which yet the *Peripateticks* will have to proceed from an accidental Error of Nature, and therefore by *Ariſtotle*, *in de Generatione Animal.* they are called τ φύσεως περίκλασις, *Naturæ Excurſiones*; or, as *Scaliger*, *Exercit.* 221. § 4. terms them, *Prevarications of Nature.* See *Plutarch. in Placitis Philoſophorum. Lipſius in Phiſiolog. Stoica l.* 1. *Diſſertat.* 13, and *Joachimus Camerarius*, *Problem. p.* 56. *in Appendice.*

Wait

Wait on thy' inceſtuous Pleaſures; yet what Pain
Is't, of a guilty Conſcience to ſuſtain
The waking Horror! and a Soul o'er-laid
With its own Crimes, and [48] of it ſelf afraid!
" Some ſafely may, none e'er ſecure did ſin.
Repreſs this impious Love: a Crime ne'er ſeen,
In the moſt barbarous Lands: a Sin unknown
[49] To wand'ring *Getes*, to thoſe who *Taurus* crown
Inhabit, or [50] wild *Scythians* that dwell
In ſcatter'd Tents. This horrid Guilt expel
From thy chaſt Breaſt; and of thy Mothers Fires
Mindful, abhor ſuch new and ſtrange Deſires.
Would'ſt by the Son's the Father's Bed pollute?
Swell thy curſt Womb with ſome miſhapen Fruit?
With thy foul Luſt, go, invert Nature then.
Why want there Monſters? or thy Brother's Den
Why unſupply'd? ſo oft the World ſhall hear
Of Prodigies, ſo often Nature bear

(48) *Of it ſelf afraid.*] Appoſitely to what is here expreſs'd our Author hath given us in his eighth Epiſtle, *Multos (improbos) fortuna liberat à pœna, nullos à metu.*

(49) *Wand'ring* Getes.] A Nation by ſome plac'd above the *Thracians*. So *Pauſanias in Eliacorum* 1. Rather a People of *Scythia Europæa*, in *Mæſia* Inferiour. Others place them in *Dacia*, and on either ſide of the *Iſter*, and make them a part of the *Bulgarians* and *Moldavians*, govern'd by Kings of their own, till *Trajan* had ſubdu'd *Dacia*, and brought it into the Form of a *Roman* Province.

(50) ——*Wild* Scythians *that dwell*
In ſcatter'd Tents.] Under this Name of *Scythians* are compriſed a numerous ſort of different People, divided into the *Aſian* and *Europæan Scythians*; of which *Pliny* makes a numerous mention: the *European Scythians* at preſent go under the general Name of *Tartars*. Thoſe who had no certain dwelling Places, but carried with them their Houſes and Tents, were call'd *Hamaxobii*. Our Author here terms them *Sparſi*, from their ſcatter'd way of living.

The

The breach of her own Laws, as *Cretan* Dames
Shall feel their Hearts incens'd with amorous Flames.
Phæ. I muſt confeſs 'tis true thou tell'ſt me, Nurſe,
But forc'd by Paſſion, I purſue the worſe.
Headlong to Ruine runs my knowing Mind,
Which oft turns back, but vainly, Help to find.
So when againſt the Tide the Sailor toils
To force his loaded Bark, the Current foils
His Pains, down Stream the maſter'd Veſſel's drove.
My Reaſon's conquer'd by more powerful Love,
Who rules as Tyrant in my captiv'd Breaſt.
This winged God does Heav'n and Earth infeſt.
With all-o'er-maſt'ring Flames *Jove's* ſelf he ſcorches,
Mars more than Fire-Pikes dreads his little Torches.
The God who three-fork'd Thunder frames, who toils,
Unſwelter'd in *Ætnæan* Forges, broils
In his ſmall Fires. *Phœbus* who bears the Fame
For Archery, this Boy with ſurer Aim
Tranſixes: through the Earth and ample Skies
A winged Plague to Men and Gods, he flies.
Nur. Depraved Appetite, that Bawd to Vice,
Made Love a God: and for his freer Riſe,
Did to this Fury a falſe Pow'r aſſign
Fancying, o'er all the World how *Erycine*
Her wand'ring Boy ſends, how to Heav'n he flies,
There ſhoots his Shafts; among the Deities
Greateſt

Greateſt tho leaſt; "Wild Heads theſe Follies feign'd,
"So Love his Bow, her Pow'r ſo *Venus* gain'd.
"Whoe'er too great Proſperity enjoys,
"Floating in Luxury, vain Novelties
"Affecting, him dire Luſt (that never fails
"T' attend on ample Fortunes) ſoon aſſails.
"No common Dainties, nor no Houſe, tho neat,
"If meanly built, can pleaſe, nor courſer Treat.
"O why from homely Cottages abſtains
"This Plague, and in our princely Manſions reigns?
"Or why alone in poor and humble Cells,
"And not in Courts, religious *Venus* dwells?
"Why do the common ſort of People prove
"Honeſt Affections and reſtrained Love?
"When thoſe with Riches and with Empire crown'd
"Unto their vaſt Deſires preſcribe no bound;
"Above their Pow'rs the Great in Pow'r aſpire,
"Would by their Wills Impoſſibles acquire.
Thou ſeeſt what for thy Royal State is beſt;
Fear thy returning Husband's Pow'r at leaſt.

Phæ. In me Love's greater Tyranny does reign.
I fear no Man's Return: none e'er again
Trod the Earth's Convex, or return'd to Light
From thoſe ſtill Deeps where dwells eternal Night.

Nur. Believe not this: tho *Dis* ſhut up his Court,
And *Stygian Cerberus* watch at the Port,

[51] *Theſeus* can Ways deny'd to others find.
Phæ. Perhaps he'll pardon this our Love.
Nur. Unkind
To a chaſt Wife he was; [52] *Antiope*
His cruel Hand felt; but ſuppoſe that he

(51) Theſeus *can ways deny'd to others find.*] Three ſorts of Men only the Poets allow to be capable of returning from the infernal Deeps to Light again: 1. Thoſe *Quos æquus amavit Jupiter.* 2. *Quos ardens evexit ad Æthera virtus.* 3. *Diis Geniti.* As *Virgil in* 6. *Æneid.* To all which three Privileges *Theſeus* might juſtly pretend. But perhaps our Author in this place alludes to his Eſcape out of the Labyrinth; which, tho no others could attain to, he yet was ſo fortunate as beyond Expectation to perform.

(52) ———Antiope
His cruel Hand felt.] That the Mother of *Hippolytus* was an *Amazon* is generally allow'd; but whether her Name were *Hippolyta* or *Antiope* is controverted. Thoſe who ſtand for *Antiope*, ſay ſhe was the Daughter of *Hippolyta* Queen of the *Amazons*, tho others again will have her to be her Siſter; but the former the more likely, How ſhe came to be the Wife of *Theſeus* is likewiſe queſtionable; ſome ſay that *Hercules*, in his War againſt the *Amazons*, beſieging the City *Themiſcyra* near the River *Thermodon*, and not being able to take it, *Antiope* during the Siege became enamour'd of *Theſeus* (who then accompanied *Hercules* in that Expedition) and deliver'd the Town into his hands. After which *Hercules* gave her in marriage to *Theſeus*. Others ſay, that *Theſeus*, during that War with *Hercules*, took *Antiope* Priſoner; and that ſhe, bearing a good liking to him, follow'd him into *Attica* and became his Wife, and brought forth his Son *Hippolytus*. But as to the means and manner of her Death, there is yet as much Uncertainty; ſome report that ſhe was kill'd by *Theſeus*, but allege no Cauſe or Reaſon for it, that can be met with in any antient Author; yet *Higynus* affirms that *Theſeus* kill'd her in obedience to the Oracle of *Apollo*. But this again is contradicted by others, who ſay not that ſhe was ſlain by *Theſeus*, but that, in the Hoſtile Irruption made into *Attica* by the *Scythians* and *Amazons* to revenge the Injury of the War he had brought upon their Country, ſhe, ſtoutly fighting in her Husband's Cauſe, was ſlain by one of the invading *Amazons*, nam'd *Molpadia*, whom *Theſeus* immediatly after killed. This various Story *pro* and *con* may be collected out of *Plutarch in Theſeo*, *Diodorus Siculus l.*4. *Pauſanias in Atticis*, *Tzetzes in Lycophron*, *Higynus Fab.* 30. and elſewhere, *Servius in Æneid.* and others, whom for Brevity ſake I forbear to mention.

Should

Should be appeas'd; yet who can e'er reclaim
The other's Mind? that hates the very Name
Of Woman; leads a ſingle Life; does ſhun
The Marriage-Bed; born of an *Amazon*
You may perceive he was.
Phæ. Yet him o'er Hills
Topt with the Snow, and with his nimble Heels
Beating rough Crags, thro' Woods, o'er Mountains, I
With Joy could follow.
Nur. Think'ſt he'll e'er apply
Himſelf to thee, or Love's Careſſes know,
For unchaſt *Venus* his chaſt Rites forego;
Hop'ſt thou he'll e'er love thee, who for thy ſake
Perhaps hates all thy Sex?
Phæ. Will not Pray'rs make
His Mind relent?
Nur. He's fierce.
Phæ. Fierce things have been
Yet tam'd by Love.
Nur. He'll fly.
Phæ. We'll follow him.
Tho through the Seas.
Nur. To mind thy Father call.
Phæ. And Mother too.
Nur. He hates your Sex.
Phæ. We ſhall
Then fear no Rival.
Nur. Thy returning Spouſe.
Phæ. Who? the Companion of *Pirithous*.

Nur. Thy Father too.
Phæ. Kind *Ariadne*'s Sire.
Nur. By these Hairs Age hath silver'd, I desire,
This Bosom worn with Cares, these Breasts once dear
To thee, give check unto thy wild Career,
And thy own Succour prove: " 'tis to the Mind
" Some part of Cure, to be for Cure inclin'd.
Phæ. No more, good Nurse, I yeild: nor hath my Breast
All Shame abandon'd. Love! I'll do my best
If thou'lt not bow, to break thee. No Defame
Shall ever blemish my unspotted Name.
There's but one Remedy; on that we're bent:
Follow thy Spouse; thy Sin by Death prevent.
Nur. Suppress these Thoughts: th'art worthy to enjoy
Life, 'cause thou think'st thy self worthy to die.
Phæ. No, Nurse; my Death's unalterably set:
Only the kind is undetermin'd yet.
Whether Sword, Halter, Precipice, shall be
My End, is unresolv'd: but, Chastity,
We'll fall thy Sacrifice.
Nur. And shall I see
And suffer thee to perish willfully?
O check this wilder Fury.
Phæ. " To restrain
Death, that's decreed and due, all Reason's vain.
Nur. If then (thou only Comfort of my Age!)
Thy Soul be master'd with so strong a Rage,
Regard not Fame: " Fame's but a Liar still,
" Bad to the Good, and good unto the Ill.

Let's

Let's try this froward Youth: the Task be mine
To work his ſtubborn Will to yield to thine. 315

CHORUS.

53 Goddeſs! whoſe Birth from rough Seas came,
54 Whom Mother the *Twin Cupids* name:

(53) *Goddeſs, whoſe Birth from rough Seas came.*] So *Apuleius in* 4. *Metamorph.* repreſents her, *Deam quam cærulum profundum pelagi peperit, & ros ſpumantium fluctuum educavit.* The Fable is thus related: *Saturn* having, with his Scyth, mow'd away his old Father *Cœlus* his *Virilia*, threw them into the Sea; from whoſe Blood mixing with the Foam of the Ocean *Venus* was ſaid to have her Conception and Birth: whence ſhe was called Ἀφροδίτη, ἀπὸ τῆς ἀφρῦ, i. e. *à ſpuma*, as *Heſiod in Theogon.* tells us. *Pauſanias in Arcadicis* reports, that in the Temple of *Venus* among the *Megalopolitans* there were three Statues erected to her Honour: the firſt repreſenting the celeſtial or heavenly *Venus*, (whom, *in Atticis* he reports, in a certain Epigram, to be the eldeſt of the *Parcæ*;) the ſecond was ſtiled the Popular or Common; the third wanted a Proper Name. *Cicero, in* 3. *de Nat. Deorum*, mentions four ſeveral *Venus*'s, the firſt the Daughter of *Cœlus* and *Light*, the ſecond born of the *Sea*, the third the Daughter of *Jupiter* and *Dione*, the fourth and laſt the Daughter of *Tyrus* and *Syria*, whom the *Aſſyrians* called *Deam Aſtarten.* But it will be needleſs for the Illuſtration of this place to enumerate more than one *Venus.*

The foam-bred Goddeſs, Aphrodite *ſtil'd*
By Gods and Men.——

As *Heſiod*, in his ſaid *Theogonia*, deſcribes her.

(54) *Whom Mother the* Twin Cupids *name.*] Herein our Author (perhaps) follows *Plato*, who in his *Sympoſion* writes of two *Cupids*, the one humane and earthly, the other divine and heavenly: which it is likely he borrowed from the *Egyptians*, who (as *Plutarch. in Diſput. Amator.* reports) acknowledg'd two *Cupids*, one Celeſtial the other Terreſtrial, to whom yet they added the Sun for a third, in regard of the affinity between his Effects and thoſe of Love. Here we cannot let paſs that common Error concerning *Eros* and *Anteros*, which is, that the laſt is ſaid to be the Oppoſer of the firſt. Which Miſtake that place of *Themiſtius in Orat.* 6. may convince, where he relates this Fable: *That* Cupid

being born, and not thriving well, Venus *went to conſult the* Goddeſs Themis, *from whom ſhe received this Anſwer, That true Love might be born alone, but could never thrive alone, wherefore it was neceſſary for her, if ſhe deſired that Eros ſhould arrive to any Growth or Perfection, to create Anteros, that is, a mutual and reciprocal Love, correſponding to him in Affection.* Whereupon ſhe accordingly did as the Goddeſs had adviſed her. Which *Bonaventura Vulcanius* hath likewiſe noted in 6. *Idyll. Moſchi ſuper hunc Hemyſtich.*

——Ἔρως δ' ἐναμύχετ' ἀμοιβᾷ.

Amor mutua reciprocatione verſatur.

Venus alſo in *Lucian, in Dialog. de Dearum judicio,* tells *Paris* that ſhe had two Sons, one called Ἔρως and the other Ἵμερος, that is, *Love* and *Amability*; one exciting Love in the Perſon affected, the other cauſing a Love-worthy Graceſulneſs or Appearance in the Party affecting. And here perhaps it may not be thought altogether unpleaſing or impertinent to inſert what *Eunapius* writes of this double Love, in the Life of *Jamblichus, Who bathing one day in the hot Baths at* Gadara *in* Syria, *(no leſs fam'd than thoſe of* Baiæ *among the* Romans) *and ſome of his Friends then bathing with him, obſerving that there were two Baths, tho leſs than the others, yet much neater and more elegantly adorned than the reſt were, and deſirous to know how thoſe were particularly called, and ſome of the Inhabitants whom they enquired of, telling them that they knew not the Cauſe or Reaſon of their Names, but aſſured them that the Name of one of them was* Eros, *and of the other* Anteros. *Which* Jamblichus *hearing as he was ſitting on the brink of the Bath, immediately with his Hand touches the Water, and uttering ſome Words ſoftly to himſelf, forthwith raiſes up a beautiful Child like a* Cupid, *of comely Features, and adorned with a bright Gold-colour'd Hair; and preſently going from thence to the other Bath, and uſing there the ſame Method and Charms as in the former, immediately thereupon appears another little* Cupid, *in all reſpects like unto the firſt, ſave that only his Hair was not altogether ſo bright and ſhining. Which two little Minions having adhered with cloſe Embraces to* Jamblichus, *and hugg'd him for ſome time as if he had been their Natural Father, he ſoon after remands them back to their watery Cells; to the Admiration and Aſtoniſhment of his Friends and Companions.* To trouble the Reader with what the Scholiaſt of *Apollonius in* 3. *Argonaut.* or *Cicero in* 3. *de Natura Deorum,* relate of four ſeveral *Cupids,* or what *Philoſtratus in* Εἰκόν. τῶν Ἐρώτ., writes, that (beſides the *Twin Cupids* already mentioned) there were divers others born of Nymphs, who had the Government of Human Affections, and therefore ſaid to be many, διὰ πολλὰ ὧν Ἐρῶσιν ἄνθρωποι, *quòd ea multa ſunt quorum Amore Homines*

Homines capiuntur; will be but needleſs, as being wholly unapplicable to the *Geminus Cupido* here meant by our Author, and I fear I have already run beyond my Bounds.

——*Quis enim modus adſit Amori?*

His powerful Flames ſubduing Hearts,
How ſure that childiſh Wanton darts,
And with an Aim unerring deals!
Into the melting Marrow ſteals
The theiviſh Fire, and of their Food
Robs th'Azure Conduits of the Blood;
No ſign the ſecret Wound betrays,
But on the waſted Spirits prays.
No Truce there is 'twixt him and Hearts,
O'er the whole World he flings his Darts.
Who the Sun's Riſe, who his Set ſees,
Whom the South ſcorcheth, North does freeze,
All feel the Fervour of his Fires.
He Youth with wilder Flames inſpires,
And in decrepid Age repeats
The Ardor of their languiſh'd Heats.
He Virgins immaturer Breaſts
With ſtrange unknown Deſires infeſts:
And Gods conſtrains, leaving the Skies,
To trace the Earth in a Diſguiſe;
(55) *Sol* Herdſman turn'd, in *Theſſaly*
Fed Cattel, and, his Harp laid by,

(55) Sol *Herdſman turn'd, in* Theſſaly
Fed Cattel, &c.] So the other *Seneca in Hercule furenti*,

Paſtor Pheræos Delius pavit greges.

And *Ovid. in* 2. *de Arte amandi*,

Cynthius Admeti vaccas paviſſe Pheræas
Fertur, & in parva deliturisse Caſa.

Which Fable, according to ſome, is thus related: *Apollo* for Love of *Alceſtis* the Daugter of *Pelias*, and Wife of *Admetus*; or, as *Callimachus*, *in Hymn. ad Apollinem*, writes, for the Love of *Admetus* himſelf, whom when young, being a beautiful Youth he affected, for nine years ſpace kept his Herds near the River *Amphryſus*, and the City *Pheræ* in *Theſſaly*. *Apollodorus l.* 3. reports, that *Apollo*, to revenge the Death of his Son *Æſculapius*, (whom *Jupiter* had kill'd by a ſtroke of Thunder, for preſuming to raiſe the Dead to Life again) ſlew the *Cyclops* that forged the Thunder: or, as others write, the Sons of the ſaid *Cyclops*. At which *Jupiter* was ſo inraged, that he reſolv'd to condemn him to the loweſt Hell, but, ſoftned by the Prayers of *Latona*, alter'd his Doom, and adjudged him, his Divinity laid aſide, to ſerve a Mortal for a whole year: whereupon *Apollo* betook him to the ſervice of *Admetus*, to feed his Cattel. In which time of his Service (which *Servius in* 7. *Æneid.* ſays was nine years) he cauſed all the Cows of *Admetus* to bring forth double Calves; tho our Author and *Horace* ſay he undertook to feed his Bullocks; as *Pindar in Pyth.* his Sheep; as *Calllimachus* in the forementioned Hymn his Mares, or as *Ovid* aforeſaid, and in *Epiſt. Qenones*, and *Apollodorus* will have it, his Cows. The reaſon of which Fable, according to *Macrobius*, is this, that the Sun as it were feeds and nouriſhes whatever the Earth produces, *Unde non unius generis, ſed omnium pecorum Paſtor canitur.*

[56] With Pipe of Reeds uneven made
His Bullocks to their Paſture plaid. 340

(56) *With Pipe of Reeds uneven made.*] Our Author gives us here the true Form and Figure of the Paſtoral Pipe, which at firſt conſiſted of one ſingle Reed or *Calamus*, afterwards of two, at laſt of ſeven or more, join'd together with Wax. This they called *Fiſtula*, *Syrinx* and *Cicuta*. The Canes or Reeds that compos'd it were *Magnitudine omnes inter ſe impares, ſed proportione certâ*, to uſe *Bartolinus* his Words in his Book *de Tibiis*. This *Fiſtula* or *Tibia Paſtoralis* had no *Foramina* in the Canes to make Diſtinctions of Notes by the Stoppings of the Fingers, but only by Inflation of the ſeveral *Calami*, which at the Top, where the Blaſt was made, were all even; for the quicker courſe and recourſe of the Players Lips; but in the lower part where the Breath iſſued out, were

all

all uneven, yet ſtill in regular proportion: Upon this Inſtrument without any Stops to make any harmonious Compoſition, *ingens Artificium arguit*, ſays the ſaid *Bartolinus l.* 3. *c.* 6. It is ſaid by *Iſidore* to have been the Invention of *Pan*, citing this Authority of *Virgil* for what he ſays;

Pan primus Calamos cerâ conjungere plures
Inſtituit. ———

And for that reaſon it was called *Pandorion* and *Pandura*, tho *Nonnus* aſcribe it to *Minerva*, who (*l.* 24. *Dionyſ.*) ſays,

Λιβύων ἔυρεν ὁμοζύγιων τύπον αὐλῶν·

Libyam invenit conjunctarum figuram tibiarum.

How oft yet under meaner Shrouds
Mask'd hath he been, who Heav'ns and Clouds
Guides with his Hand? with Silver Wings
Now like a Swan he ſeems, [57] and ſings 345

(57) ——*And ſings*
More ſweetly than they dying uſe.] That Swans ſing is generally ſung by the Poets as well *Greek* as *Latin*, and then moſt harmoniouſly, when neareſt their Death. Nor ſeems this only a Fiction of the Poets, for thus writes *Plato in Phædone*, Κύκνοι ἀπὸ μαντικῆς, &c. *Swans* (ſays he) *when near their Deaths ſing moſt, rejoicing as it were that they are going to that God to whom they are ſacred.* And of this opinion ſeems *Cicero in Tuſculanis*, and *Plutarch. in Sympoſ.* See the Adage Κύκνειον ᾆσμα, *Cycnea Cantio*, *apud Eraſm. Chiliad.* 1. *Centur.* 2. *Adag.* 25. The Reaſon of which *Ovid in* 2. *Faſt.* ſeems to give in theſe Verſes,

Flebilibus numeris veluti candentia durâ
Trajectus penna tempora, cantat olor.

So in ſad Notes a Swan, whoſe Temples ſome
Hard Quill tranſpierces, ſings before its doom.

Upon which Verſes (miſtaken by moſt Expoſitors) *Paulus Marſus Pincinates* writes thus: *Cycni in ſenecta pennam habent duriuſculam Fronte innatam*, &c. *Swans* (ſays he) *grown old have a hard Quill breeding in their Head, and as it were piercing their Temples, which*

Pomponius *hath obſerved in* Germany, *and I my ſelf ſometime in* Ionia. *The old Swans only have this trajecting Quill, the others not, which I wonder hath not been taken notice of by any elſe.* Thus far he. But the ingenious *Nicolaus Heinſius*, in his Notes upon this place denies the Aſſertion; becauſe (as he ſays) he never yet read any ſuch thing in any Author he ever met withal, and therefore conceives thoſe Verſes to be ſurreptitious, and to be expung'd out of the original Text of *Ovid*. Nevertheleſs ſomething to this Effect is hinted at by *Lucretius in Rer. Nat. l.* 4. where he writes, according to *Tanaquil Faber* his Emendation,

Vallibus & gelidis Cycni coôrti ex Heliconis
Cum liquidam tollunt lugubri voce querelam.

Plato yet in his forecited place denies that Swans ſing at their Death through Pain, *For there is no Bird* (ſays he) *that ſings when they are either hungry, very cold, or ill,* but for the Reaſon by him before alleged. I know ſome Naturaliſts have endeavoured to prove the Swans Muſical Note to proceed from the Length, Flexure and Narrowneſs of the Guttural Pipe, by reaſon of which the Voice is ſtrain'd forth more ſmall and ſweet. But this by *Lucian, in Dialog.* Περὶ τῆς Ἐλένης ἢ τῶν Κύκνων, is rejected as fibulous; and by *Pliny* ſuſpected for no leſs, when he writes, *Olorum morte narratur flebilis cantus, falſis (ut arbitror) aliquot experimentis.* And *Scaliger Exercit.* 232. thus cenſures *Cardan* for profeſſing it, *De Cycni cantu ſuaviſſimo, quem cum mendaciorum parente Græcia jactari auſus es; ad Luciani Tribunal, apud quem aliquid novi dicas, ſtatuo te.* Nor without Reaſon hath a late elegant and learned Author of our own, Sir *Thomas Brown*, reckoned this Opinion in the *Claſſis* of Vulgar Errors, in his *Pſeudodoxia Epidemica l.* 3. *c.* 10. And for ſuch we here leave it.

More ſweetly than they dying uſe.
[58] Now he a Bull's fierce ſhape indues,

(58) *Now he a fierce Bull's ſhape indues.*] In which *Herodotus l.* 1. reports he raviſhed *Europa* the Daughter (as *Apollodorus l.* 1. writes) of *Agenor*, or *Phœnix* King of *Phœnicia*. See the Fable at large in *Moſchus* his *Idyllion* ſo called, (eſpecially ſince ſo elegantly taught *Engliſh* by my deareſt, moſt learned, and moſt honoured late Friend *Thomas Stanly*, Eſq;) *in Ovid Metamorph. l.* 3. and *Lucian in Dial. Zephyri & Noti, & de Dea Syria. Nigidius* cited by *Calpurnius Baſſus in Germanicum*, report that it was not *Jupiter*, but a Bull which *Neptune* gave him endu'd with human Underſtanding, that

ſurpris'd

ſurpriz'd *Europa*, ſent by *Jupiter* to that purpoſe; for which in a grateful memorial of the Enterpriſe, *Jupiter* is ſaid to have made him a Sign in Heaven. Which *Seneca* the Father, *in Hercule Furente*, ſeems likewiſe to inſinuate;

Hinc quà tepente vere laxatur dies,
Tyriæ per undas vector Europæ nitet.

The Ground of which Fable is conceiv'd to ariſe either from the *Paraſemon* of the Ship in which *Europa* was tranſported, or from the Commander in chief of that Piratical Expedition, deſigned by *Jupiter* againſt the *Tyrians*.

And his ſmooth Back, whilſt one aſcends,
Unto the ſportive Virgins bends.
Then through his Brother's Waves, untry'd
Before, (whilſt Oars his Feet ſupply'd)
He Victor ſwims; with fearful Eyes
Regarding ſtill his beauteous Prize.
[59] Dark Night's bright Goddeſs fir'd, her Sphere
Forſaking, to her Brother's Care

(59) *Night's bright Goddeſs fir'd, her Sphere Forſaking.*] Tho it be not mentioned here for what reaſon ſhe is ſaid to forſake her Sphere, it is yet to be underſtood our Author alludes to the Fable of *Endymion*; who, as *Cicero in Tuſculan.* writes, was by the inamour'd Moon caſt into a long Sleep in a Cave in the Hill *Latmos* of *Caria*, whither ſhe is ſaid, leaving her heavenly Sphere to come and ſteal a Kiſs from her ſleeping Minion. But *Propertius l.* 2. *Eleg.* 12. gives us the naked Truth of the Buſineſs.

Nudus & Endymion Phœbi cæpiſſe ſororem
Dicitur, & nudæ concubuiſſe Deæ.

Pauſanias in Eliacorum 1. tell us (among other things relating to his Parentage and Deſcent) that *Endymion* was a beautiful Youth, and affected by *Diana*; who is ſaid, for his ſake, to have obtain'd this Boon of *Jupiter*, that whatſoever he ask'd ſhould be granted him; whereupon the dull Fool requeſted that he might ſleep perpetually, and neither know Old Age nor Death: whence comes

comes the Adage Ἐνδυμίου ὕπνος, *Vide Chiliad.* 1. *Cent.* 9. *Adag.* 63. Much more might be ſaid as to the Story of *Endymion*, but this may ſuffice for the Explanation of this place. If the Reader yet deſire a further Diſplay of this Fable, let him ſee *G. Buchanan* his Poem of the Sphere *l.* 5. where it is elegantly deſcribed and Aſtronomically applied.

Her Silver Chariot leaves to guide:
He in a leſs Round learns to ride,
And drive the [60] Two hors'd Coach of Night,
Which now no due Courſe keeps; the Light
Slowlier returning, 'cauſe that feels
A Weight too heavy for its Wheels.
[61] *Alcmena*'s Great Son threw aſide
His Shafts, and threatning Lion's Hide.

(60) *Two-hors'd Coach of Night.*] The Poets give to the Moon a Chariot or Coach of two Wheels, drawn by two Horſes, Oxen, Mules or Stags, of which ſee our Notes on the firſt Book of *Manilius*. We ſhall only add that her Charioteer was *Opis*, by which is underſtood the Influence the Moon hath in *Parturientium Labores*; ſhe being her ſelf ſo call'd ὅτι τὸ ὀπίζειν τὰς πλήσας, *quod Parturientibus opitulatur*; according to the Scholiaſt of *Callimachus*.

(61) Alcmena's *great Son.*] *Hercules*; begot by *Jupiter* on *Alcmena*, in the Likeneſs of *Amphitryo*. *Diodorus Siculus* writes of three ſeveral *Hercules*'s. And *Cicero de Natura Deorum* of ſix. The firſt the Son of the eldeſt *Jupiter*, (for there were likewiſe more *Jupiters* than one) the ſecond the Son of *Nilus*, call'd the *Egyptian Hercules*; the third was one of the *Idæan Dactyli*, mentioned likewiſe by *Pauſanias in Bœoticis*, and particularly worſhipped by the *Ionians*, *Tyrians* and *Bœotians*, under the Name of the *Idæan Hercules*; the fourth the Son of the ſecond *Jupiter* and *Aſterio* the Siſter of *Latona*, worſhipped alſo by the *Tyrians*; the fifth born in *India* and ſurnamed *Belus*; the ſixth the Son of the third *Jupiter* by *Alcmena*, or the *Theban Hercules*, to whom the Acts of all the reſt are attributed. *Macrobius in* 3. *Saturnal.* from the Authority of *Varro*, writes, that the *Romans* honour'd him as *Mars*, and had the ſame Prieſts (the *Salians*) appropriated to his Worſhip. He further adds, that what by others is called *Stella Martis*, is by the *Chaldeans* called *Stella Herculis*: and in the firſt of his ſaid *Saturnals*,

vals, affirms he was the ſame as the Sun, as his Name evidences, *Heracles* ſignifying no other than Ἥρης κλεὸς, *Aeris Gloria*, which cannot be applied to any thing more properly than to the Sun's Illumination.

With Em'rauld Rings his Fingers grac'd,
His rough Hairs in due order plac'd.
On's Legs did Gold-wrought Buskins try,
On's Feet did yellow Sandals tie,
And with that Hand, which us'd to ply
His conqu'ring Mace, that Monſters ſlew,
He Threads with quick-turn'd Spindle drew.

(62) *His conqu'ring Mace that Monſters ſlew.*] There is ſome difference among Poetical Expoſitors touching the Matter of which *Hercules* his Club was made; ſome will have it of knotty Oak, others of an Olive Stock, which, as the *Trezenians* affirm'd, was by *Hercules* cut down near to the Lake *Saronis*, and by him afterwards dedicated to *Hermes Polugios*; which is ſaid in his Temple to have taken root and reflouriſhed, and by the *Trezenians* (as *Pauſanias in Corinthiacis* affirms) was commonly ſhown in his days, tho he ſeems himſelf to want Faith to believe the Miracle. *Piſander* (as cited by the Scholiaſt of *Apollon. Argonaut. in l.* 1.) will have it to be of Braſs. This amongſt the Antients was the Symbol of invincible Virtue or Fortitude, as *Pierius l.* 51. *c.* 3. proves by divers Inſtances; as likewiſe by the Coins of *Gordianus Pius*, on which was ſtampt *Hercules* naked with his Club, with this Inſcription VIRTVS AVGVSTI; and the Medals of *Trajan*, which by Decree of the Senate were coin'd in honour of him, with a Lions Head and an *Herculean* Club, with this Motto OPTIMO PRINCIPI.

(63) *He Threads with quick turn'd Spindle drew.*] But what a clumſy-fiſted Spinſter he prov'd, the Author of the Elegy *in Obitum Mæcenatis* declares, where ſpeaking of *Hercules*, he writes,

Percuſſit crebros te propter Lydia nodos.
Te propter dura ſtamina rupta manu.

For making Snarls and Knots thy Dame oft beat thee,
Oft ſo for breaking of thy Threads did treat thee,

The

The Ground or Occaſion of which his ſervile Submiſſion to *Omphale* the *Lydian* Queen, is thus by *Diodorus Siculus* and *Plutarch in Theſeo* reported, *Hercules* having ſlain *Iphitus*, is ſaid to have fall'n into a grievous Sickneſs, of which he could not be cured before he had made Expiation for the Murder he had committed; whereupon he went to the Father of *Neſtor* to be abſolved, but he refus'd to do it; from him he addreſſes to *Deiphobus*, who told him, there was no other way for him to be freed from his Sickneſs but to loſe his Liberty, and ſell himſelf for a Slave, and with the price thereof to make Satisfaction to the Children of of *Iphitus*. Whereupon he voluntarily ſold himſelf to *Omphale*, Daughter of *Gardanus*, and Lame Queen of *Lydia*; in whoſe Service how he behaved himſelf, *Lucian* (in his Book *de Scribendâ Hiſtoriâ*) will inform you.

63 The *Perſian*, and the fertile Land
64 Of *Lydia*, pow'rful in Command.

(63) *The* Perſian *Land.*] *Perſis* is a Province of the Great *Perſian* Empire, term'd *Perſia Propria*; bounded on the North by *Media*, on the Weſt by *Suſiana*, on the Eaſt by *Carmania*, on the South by the *Perſian Gulph*: ſo called (as ſome conceive) from the Word *Pharas*, which in *Arabick* ſignifies a *Horſe*, as *Pharis* a *Horſeman*; the *Hebrew Paras* meaning the ſame; in regard the the *Perſians* were reputed excellent Horſemen. But according to *Xenophon in Pædia Cyri l.* 1. taking Name from *Perſeus*, or as *Strabo* will from *Perſes* the Son of *Perſeus* and *Andromeda*, formerly by the *Greeks* called *Cephenæ*, and by themſelves *Artæi*, as *Herodotus l.* 7. affirms; at preſent *Far* or *Farſis*. But that the Nation of the *Perſians* were ſo called before *Cyrus* his Time, *Bochartus* in his *Phaleg, lib.* 4. *cap.* 10. plainly denies, *Perſia* being then called *Elam* (which it took from *Elam* the Son of *Shem*) by which Name it was only known to the Sacred Pen-Men, until the time of *Cyrus*; and further proves (from the Teſtimony of *Joſephus*, *Antiq. l.* 1. *c.* 7.) the *Elymæi* or *Elamites* to have been ὡς Περσῶν ἀρχηγέται, *Perſarum Gentis Authores.*

(64) ——— *The fertile Land*

Of Lydia, *pow'rful in Command.*] *Lydia* was antiently a Region of the *Leſſer Aſia*, bounded on the Eaſt and North by the *Greater Phrygia*, on the South by *Lycia*, on the Weſt by *Ionia*, which was ſometime reckon'd as a Part of it. So call'd from *Lydus* the Son of *Attys*, as *Herodotus* and *Dionyſius Halicarnaſſæus* affirm; or from *Lud* the Son of *Shem*, as moſt of the Eccleſiaſtical Writers aſſert. Called likewiſe *Mæonia*, as divers of the *Greek* Geographers and Poets

Poets deliver, from *Mæon* one of their Kings; which *Bochartus* yet (*l.* 2. *c.* 12. *Geograph. Sacræ*) diſapproves, as not allowing there was any *Lydian* Prince of that Name, other than Commentitiary, and therefore declares it to be ſo called from the River *Meander*, which was antiently called *Mæon*, as (from the Authority of *Stephanus in voce* Μαιόνια) he proves: at this day called *Caraſia*, and under the Dominion of the *Turks*: here taken notice of for the Greatneſs of its Power and Empire. *Herodotus l.* 1. affirming that there was not any People of *Aſia* ſo powerful in Arms and Dominion as they were under the Reign of the wealthy *Cræſus*, who was Maſter of *Phrygia*, *Myſia*, *Bithynia*, *Paphlagonia*, *Ionia*, *Æolia*, *Doris*, *Caria*, *Pamphylia*, *Lycia*, and *Cilicia*, till defeated and brought under ſubjection by the conquering *Cyrus*; who (as adviſ'd by his Priſoner the captiv'd *Cræſus*) took from them their Arms and Horſes, interdicting them from making any uſe of them, upon which account grew not only the Greatneſs, but in all probability the very Name of *Perſia*. For till after the Conqueſt of the *Medes* and theſe *Lydians*, the Uſe of Horſes and Horſemanſhip was not known in *Perſia*, as the learned *Bochartus* proves out of *Xenophon*, *Cyrus* being the firſt who introduced military Cavalry among them, in which they became afterwards ſo expert, as from thence to aſſume their Name, as in the foregoing Note is already hinted. The *Lydians* in the mean time growing as eminent for their Luxury and Diſſoluteneſs, as they were before for their Arms and Valour.

(Diſrob'd of his fierce Lion's Skin)
Hath on his mighty Shoulders ſeen
(On which Heaven's Fabrick once was born)
A ſlight-weav'd *Tyrian* Mantle worn.
Theſe Fires, if wounded Hearts ſay true,
Are ſacred, and do all ſubdue.
The Earth which the ſalt Seas imbrace,
The Heavens which glittering Stars inchace,
Under the cruel Tyranny
Of this blind Boy ſubjected lie.
Whoſe Shafts, inevitable, ſeize
Upon the blue *Nereides*;
Nor can the Waters of the Main
The Fervour of his Fires reſtrain.

The

The winged People of the Sky
No leſs his powerful Flames do try.
When *Venus* does their Bloods excite,
How Bulls do for their Heifers fight!
Faint Harts, when their Hinds Love they doubt,
To Combat call their Rivals out,
And ſigns, by braying, to their Foe
Of their conceived Fury ſhow.
The ſwarthy *Indian* then no more
Dares ſpotted Tygers chaſe; the Boar
Whetting his angry Tusks, does roam,
And froths his Jaws with a white Foam.
The *Libyan* Lions ſhake their Manes,
When in their Breaſt his Fury reigns.
And with their fiercer Roarings make
The Foreſts groan, the Ground to quake.
The Horror of the Sea, the Whale;
And Elephant his Fires aſſail.
All bow to Natures Laws, there's none
Exempt. All Enmity's o'erthrown
At Love's Command, in whoſe kind Fires
Hate, tho inveterate, expires.
What need we inſtance more, when Love
Can Hearts of cruel Stepdames move.

Act II. Scene I.

Enter CHORUS and NURSE.

CHORUS.

O Speak, dear Nurſe, what News? where is the Queen?
Is no Abatement of her Paſſion ſeen?
Nur. No Hope as yet appears, or to aſſwage,
Or put an end to her Diſtempers Rage.
She fries in ſecret Fires, and tho ſhe'd hide
Her ſmother'd Grief, 'tis by her Looks deſcry'd.
Her Eyes ſhoot Flames; ſhe loaths the Light ſhould ſee
Her meagre Cheeks, with nothing pleas'd can be,
Perplex'd with Paſſions ſtrange Variety.
In fainting Fits ſhe often falls as dead,
Scarce can her feeble Neck ſupport her Head.
To Reſt ſhe goes, yet Sleep ſhe cannot taſte,
But in Complaints the tedious Night does waſte.
Commands to be ſet up, then in her Bed
Laid down again: now bids them dreſs her Head,
Anon undreſs the ſame; unapt to bear
With Patience ought; likes nothing long to wear.
No Care or of her Food or Health retains;
Feebly ſhe creeps about; nor now remains
Her former Vigour, nor that bluſhing Grace
Which gave a beauteous Tincture to her Face.

Care

Care macerates her Limbs; trembling she goes;
Her comely Mein and Port quite lost: nor does
Her Eye, which late with Lustre, as a Sign
Of her bright Race, now ought *Phœbeian* shine.
Tears trickle down her pallid Cheeks, still wet
With a continual Show'r; as when the Heat
Assails high *Taurus* Crown, the Mountain flows
With tepid Currents of dissolved Snows.
But see the Royal Palace is displaid,
Where on her golden Couch behold her laid,
Leaning upon her Arm: whilst her own Cloaths
And Princely Habits her sick Fancy loaths.

PHÆDRA lying on a Couch.

Maids, take those Richer Garments from my Eye;
Hence with those Robes that shine with [1] *Tyrian* Dye;

(1) Tyrian *Dye.*] That is, *Purple.* The *Tyrian* being the most esteemed of all others for the Richness of its Colour, *being of a high Red, mix'd with a bright Black, like sound concrete Blood.* Hence *purpureus Color* is taken for *Ruber, Puniceus, Florens,* & *Rubeus*, and so *Virgil* calls the juvenile blushing Grace, or *Decus Genarum.*

Lumen Juventæ purpureum.

The best sort is by *Pliny*, by way of Excellence, called *Dipapha Purpura*, by reason the Wool or Silk that was to take that Dye, was twice dipt or steep'd therein. And this was two-fold, *Rubra saturata* and *diluta*; the *saturata*, or rather *saturans* (from its dazling and soon cloying of the Sight) was that whose Atoms are more compacted and close, not admitting the intercourse of any other Colour; the *diluta* was that whose Matter was looslier disposed by reason of its Mixture. There was another sort of Purple

Purple called *Janthina* or *Violacea*, and was likewiſe diſtinguiſhed into *Saturata* and *Diluta*; the firſt reſembling the *Viola Serotina*, by *Pliny* termed *Conchyliorum Vegetiſſima*; the ſecond more reſembling the Colour of the *Amethyſt*, as I am inſtructed by the noble *Fabius Columna*, in his ſhort but excellent *Opuſculum de Purpura*, and the larger and accurate Annotations of *Jo. Daniel Major* thereupon. And tho this may ſeem ſufficient to be ſaid of this *Tyrian* Dye or *Purple*, yet I cannot but add, that beſides the Name Πορφύρα, to which directly anſwers the *Latin Purpura*, it was likewiſe known to the Antients, eſpecially the Poets, by three ſeveral *Synonoma's*, *Conchylium*, *Murex* and *Oſtrum*. The firſt ſo called from the turbinated *Univalve Concha* inveſting the Body of the Fiſh affording that purple Juice or Tincture; the ſecond from the aculeated prickly Head of the ſaid Shell-fiſh, by the *Latins* called *Murex*; the laſt ſo denominated from the hard bony Subſtance of the *Teſta* or Shell of the ſaid *Purple Fiſh*, by the *Greeks* called ὄστρεον and ὄστρειον, from ὄστεον by a *Pleonaſm* of the Letter ρ, which the *Latins* called *Oſtrum*, from *Os*, *quaſi Oſſeum*; which laſt ſort *Vitruvius l. 7. c. 13.* reckons the moſt precious of all the Purple Colours. But that, as well as the reſt, long ſince utterly loſt; and therefore juſtly by *Pancirollus* reckoned among the curious *Deperdita* of Antiquity.

And Veſts of Silk by [2] Eaſtern *Seres* wrought
On Boughs of Trees, from Lands far diſtant brought.

(2) *Eaſtern* Seres.] That Epithet is here given them for the clearer demonſtrating their Mundane Poſition, for the Antients, generally ſpeaking, determine not the Place of their Abode or Being; and therefore *Seneca* the Father in *Thyeſte* confines them not to any certain ſituation, but thus deſcribes them,

Quocunque loco jacent
Seres vellere nobiles.

The *Seres*, whereſoe'er they lie,
Ennobled with rich Drapery.

Others likewiſe reckon them circumſcribed, as it were, with a *Terra Incognita*. But *Pomponius Mela*, *l. 1. c. 2.* tells us the *Seres media ferme Æoæ partis incolunt*; upon which words his learned Obſervator, Dr. *Iſaac Voſſius*, aſſures us, that the *Seres* of the Antients

tients were the very ſame with the *Chineſes* or *Sinenſes*, and different from the *Thinæ* or *Sinæ* of *Ptolemey*, for thoſe he proves to be the People of *Siam*, and under the Dominion of the King of *Siam*, which extended ſome time from *Ganges* through a great part of *India* toward *China* or the *Seres*, with whom agrees *Georgius Henricus Urſinus*, in his particular Tractate *de Seribus*. See likewiſe *Theophilus Spizelius* his Commentary *de Re Literaria Sinenſium*. § 1. *p.* 2. *&* 3.

(3) ——*Silks wrought*
On Boughs of Trees.] Of the *Seres* culling or carding of Silk from the Boughs or Leaves of Trees, Antient Authors, as well Hiſtorians and Philoſophers as Poets make frequent mention, to inſtance only (among the laſt) *Virgil in Georg.* 2.

Velleraque ut foliis depectant tenuia Seres.

From Leaves the *Seres* ſleazy Fleeces cull.

Which was done by often ſprinkling the Leaves with Water, which produc'd a certain kind of downy Subſtance; this they carded off, and ſpun into fine Threads, afterwards weaving them into curious ſilken Webs. This yet againſt the Authority of *Virgil* himſelf, and the joint Teſtimony of *Strabo*, *Pliny l.* 6. *c.* 27. *Ammianus Marcellinus l.* 23. and others, is by *La Cerda* deny'd. Who from the bare Authority of *Pauſanias* endeavours to ſhew that this Silk was not produced from the Leaves of Trees by ſprinkling or moiſtning them as aforeſaid, but by a certain Inſect by *Pauſanias* reported to be much like a Spider, and ſpinning a Thread like that. But ſee this Point diſcuſs'd *pro* and *con* by the learned *Salmaſius* in his Notes *in Tertullian. de Pallio*, *p.* 242, 243, *&c.* I ſhall only add, that *Scaliger de Subtil. Exercit.* 158. § 9. affirms, this kind of Silk (after the ſame manner as practiſed among the *Seres*) to be made in *Calabria*. *Lipſius* likewiſe (*in Comment. ad* 2. *Annal. Taciti*) and *Delrius* (upon this place of our Author) diſtinguiſh betwen *Sericum*, *Byſſum* and *Bombycinum*; the firſt, that of the *Seres*, made as is already noted; the ſecond growing out of the Ground, in the nature of Hemp or Flax; the third, the Work of Silk-worms. Which laſt yet may be proved not to have been known to the *Romans* till the time of *Juſtinian* the Emperour; whereas the firſt was not only early known to them long before that Emperour's time, but decry'd as an Exceſs of their too ſplendid Luxury.

A

A ſhorter Zone my tuckt up Garments bind,
[4] No Carcanet my Neck, nor [5] Pearls of *Inde*

(4) *No Carcanet my Neck.*] The *Mundus Muliebris* of the Antients affords as great marks of their ſtupendious and vain Luxury as any other particular, to inſtance only in this of the Carcanet or Necklace, by the *Greeks* called περιδέραιον, by the *Latins Monile, Torques, Catella, Linea*; the *Italians* call it *Carcanetto* which the *Engliſh* hath borrowed from them, and we have here made uſe of, ſeeming derived from *Caricare* and *Canna*, the firſt ſignifying *to charge* or *load*, the other the Neck or Throat, *quaſi onerare guttur*, as our *Skinner* etymologizes the Word, not unappoſitely, anſwering to the practice of the *Greek* and *Roman* Dames; who in the uſe of this Ornamental Trifle were prodigiouſly profuſe and expenſive: for we find their Matter, Form and Faſhion to have been altogether extraordinary; as either made of maſſie Gold, adorned with Diamonds and precious Stones of great value, or having Pearls of very notable Price, Size and Weight annexed, as *Pliny l.* 33. *c.* 3. *Inſerta Margaritarum Pondera à collo dominarum auro pendent.* Inſomuch that *Tertullian* (*in de Habitu Mulierum*) exclaims, *Saltus & inſulas tenera cervix fert, A tender Neck bears whole Foreſts and Iſlands* (that is to ſay, the Value of them) and St. *Hierom*, ſpeaking of a ſingle String or Necklace cries out (*in Epiſt. ad Paulum Eremet.*) *Uno filo villarum inſunt pretia, The Price of Towns is contain'd in one ſingle Thread. Tertullian* more particularly tells us, *Uno lino decies ſeſtertium inſeritur*, which was of no leſs value than fifty thouſand *Florins.* The young *Grecian* Ladies had their Necklaces of Gold beſet with Diamonds in ſuch order as they repreſented the Letters of their Names, of which *Ariſtanetus* gives us an elegant Example in his *Thais, l.* 1. *Epiſt.* 1. Tho all this may be obvious to a more knowing Reader who may haply have met with the ſame in *Meurſius* his Treatiſe *de Luxu Romanorum c.* 5. and his *Exercit. Critic. l.* 2. *c.* 16. *Scheffer's Syntagma de Torquibus Antiquorum*, and *Bartholinus* his *Schedion de Armillis Veterum*; yet I held it not altogether unfit to be here inſerted for the Information of the leſs intelligent ones.

(5 (——*Nor Pearls of* Inde
Adorn my charged Ears.] *Ovid de Arte Amandi l.* 3. uſes the like Expreſſion;

——*Non charis aures onerate lapillis;*
Quos legit in viridi decolor Indus aquâ.

The *Indian* Pearls the *Romans* called *Uniones, quoniam nulli duo reperiuntur indiſcreti, becauſe never any two were found ſo alike but there was ſome diſcernible Difference between them,* as *Pliny l.* 9. *c.* 25. gives the Reaſon, where he likewiſe commends thoſe of *India* above all others. See likewiſe *Solinus c.* 66. and *Ammianus Marcellinus, l.* 23. and *Arrianus Rerum Indicarum libro ſingulari. Scaliger Exercitat.* 226. § 11. reports, that near the Iſland *Borneo* in the neighbouring Sea, there are Pearls taken out of Oyſters of the bigneſs of a Hens Egg; and that the King of the ſaid Iſland wears ſome in his Crown of the bigneſs of thoſe of a Gooſe. Such Pendants as theſe might perhaps (as *Phædra* here ſays) *deducere Aures, draw down her charged Ears,* and have ſatisfied the ambitious *Roman* Ladies that were not contented with ſingle Pear-Pearls in their Ears, whoſe luxurious Pride our Author *l.* 7. *de Beneficiis* thus taxes, *Video Uniones non ſingulos ſingulis auribus comparatos; jam enim exercitatæ aures oneri ferendo ſunt, junguntur inter ſe, & inſuper aliis binis ſupponuntur. Non ſatis muliebris inſania vires ſubdiderat niſi bina ac terna patrimonia auribus ſingulis perpendiſſent. I ſee more than ſingle Pearls provided for ſingle Ears, for now they are grown exerciſed to bear Burthens, they wear them now joined in Cluſters, and over thoſe again hang double. As if the Madneſs of the Wives had not ſufficiently ſubjugated their Husbands, unleſs they hung two or three Patrimonies in each Ear.*

Adorn my charged Ears; [6] No Odors ſpread
Or rich *Aſſyrian* Perfumes on my Head.

(6) ——— *No Odors ſpread*
Or *rich* Aſſyrian *Perfumes on my Head.*] The Antients both *Greeks* and *Romans* (eſpecially the Women) were very curious in anointing their Hairs with Aromatick Oils and Eſſences; all but the *Spartans,* who were particularly forbidden it by *Lycurgus* his Inſtitutions (as *Plutarch in Apophthegm. Laconic.* informs us.) The Perfumes that were chiefly uſed about the Hairs, were firſt *Amomum,* which was properly called *Unguentum Aſſyricum,* and is here meant by our Author, and expreſſed by *Martial* in *Epigram.* 77. *lib.* 8.

Si ſapis Aſſyrio ſemper tibi crinis Amomo
Splendeat. ——

Let with *Aſſyrian Amomum* ſhine
Thy Hairs if wiſe, ——

Secondly,

Secondly, *Myrrh*;

Quid Orontæa crinem perfundere Myrrha?

With *Orontæan* Myrrh t' anoint the Hair.

As we find in *Propertius*, *l.* 1. *Eleg.* Thirdly, *Spikenard.*

Nec Coma vos fallat liquida nitidiſſima Nardo.

Nor Hair with liquid Nard made bright deceive you.

As *Ovid de Arte Amandi*, *l.* 3. intimates.

So 'bout my Neck let my looſe Hairs hang down
In careleſs order, and my Shoulders crown;
That as I run they with the Wind may play:
[7] My Left-hand ſhall my ſhogging Quiver ſtay,
My Right ſhall brandiſh a *Theſſalian* Spear,
Such my ſtern Love's fair Mother did appear,
When ſhe, forſaking the cold *Pontick* Strands,
[8] With *Tanaitick* and *Mæotick* Bands,
Made *Cavalcado*'s o'er the *Attick* Lands.

(7) *My Left-hand ſhall my ſhogging Quiver ſtay,*
My Right ſhall brandiſh a Theſſalian *Spear.*] No Antique Statue or Medal could have better expreſs'd this hunting Poſture of *Phædra* in imitation of her Venatique Goddeſs, than our Author hath here done it; but to ſhew the exact Obſervance of the Concinnity and Decorum in this matter, take the annexed Ectype from one of the old Coins, which ſee in *Tab.* I. *Fig.* 6.

That Epithet of *Theſſalian* here given to the Spear, is a Proleptical Affectation frequently uſed by the Poets, and here imitated by our Author by way of Anticipation; for in *Phædra*'s time *Theſſaly* was not known by that Name. Which kind of Anachroniſm hath ſometime ſince been detected, and obſerved by the Learned *Jo. Gerardus Voſſius. Inſtit. Poet. l.* 1. *c.* 3. more than once. And is to be ſeen in our Notes upon the third *Chorus* of our *Troades.*

(8) *With* Tanaitick *and* Mæotick *Bands.*] Our Verſion here differs from the original Text of the Vulgar Editions, which commonly (without any Senſe) runs thus,

Talis ſeveri Mater Hippolyti fuit,
Qualis relictis frigidi Ponti Plagis,
Egit catervas, Atticum pulſans ſolum
Aut Tanais aut Mæotis.

But the learned Dr. *Iſaac Voſſius* from a more correct Manuſcript of his own (in his Notes upon *Juſtin l.* 12. *c.* 3) amends and reads the two laſt Lines thus,

Egit catervas Atticum pulſans Solum
Tanaitis aut Mæotis.

Which Reading *Gronovius* upon this place approves of, and complies with in his Edition of theſe Tragedies; Geographers atteſting that the *Amazons* chiefly inhabited about the River *Tanais*, and Lake *Mæotis*, whence they are called *Tanaitæ* and *Mæotæ*. Of whoſe warlike Expeditions both againſt and in defence of *Troy*, as likewiſe againſt the *Athenian* State (here particularly mentioned) ſee *Petrus Petitus* his Diſſertation *de Amazonibus c.* 27. and *Meurſius* in his *Theſeus*, from the Authority of *Lycophron* and his Scholiaſt, *Plutarh*, and others.

A creſcent Shield flanking her tender ſide,
Her Hair now looſe, in knotted Curls now ty'd.
Dreſt in this manner to the Woods I'll fly.

Nur. Ceaſe theſe ſad Plaints; "Grief cures not Miſery.

Phæ. Can ought my cruel Griefs or eaſe, or end! 55

Nur. [9] Let's pray the Virgin Huntreſs would befriend. [*Exit Phædra.*

(9) *Let's pray the Virgin Huntreſs would befriend.*] Tho the ingenious Cenſurer of the Tragedies of the laſt Age be pleas'd to make himſelf merry with the Abſurdity (as he conceives) of this Addreſs to the Goddeſs of Chaſtity to help on *Phædra* her illicite Amours; he ſhould have been yet ſo cautiouſly critical, before he had deliver'd his Cenſure, as to have conſider'd, that the Virgin Huntreſs was the ſame with the *Moon*, and ſhe the ſame with *Hecate*, who was held to preſide over and βεβλῆσθαι ἐρωτικὰ, to diſpenſe

diſpenſe her favourable Influence in all amorous Deſigns: and had he but adviſ'd with that ingenious Critick Monſ. *Dacier* in his excellent Remarks upon *Horace Od.* 26. *l.* 3. at theſe Words,

O quæ beatam Diva regis Cyprum, & Memphin. ———

he would have inform'd him that *Diana*, or the *Moon*, and *Venus*, were but one and the ſame Divinity: or had he but conſulted our learned Mr. *Selden*, *de Diis Syris Syntagm.* 1. *c.* 2. he would have told him, *Quòd vulgus Veneri, id Lunæ, ſeu Hecatæ, priſci munus tribuebant*; and therefore the Nurſe here very appoſitely invokes her,

Hecate triformis, en ades cæptis favens.

And this he might have ſeen further proved by the Scholiaſt on *Theocritus Idyll.* 2. where he tells us that it was cuſtomary among the Antients, in their Amours, for the Men to implore the *Sun* as the Women the *Moon*. Not to mention what *La Cerda* further inſtances, as to this particular, in his Notes on the ninth of the *Æneis*, from the Authority of the ſaid Scholiaſt: nor to call in, for further illuſtration of this matter, the Teſtimonies produced by *Schedius de Diis Germanis p.* 159. *& deinceps*: or *Pincierius* in his *Parerg. Otii Marpurg. l.* 2. where he ſays, *Ethnici Lunam amatoriæ levitatis inſimularunt, eidemque amantibus præſidendi munus injunxerunt*, i. e. *The* Ethnicks *not only charg'd the* Moon *with amatorious Levity, but impos'd upon her the Preſidency over Lovers Affairs.* And thus much be only ſaid, without any other Reflection than, to do our Author right.

Manet Nurſe, *who, on the behalf of* Phædra, *offers Supplications and Sacrifice to* Diana *or* Hecate.

NURSE.

Hail the Woods Queen! the only Deitie
Honour'ſt the Hills, which only honour thee;
Theſe ſad and threatning Omens of her Heart,
Great Goddeſs of the Groves! to good convert.
Bright Lamp of Heav'n! thou Ornament of Night!
That chear'ſt the World with thy alternate Light.

Three-formed *Hecate*! O be inclin'd
T' our Pray'rs! and bow *Hippolytus* ſtern Mind.
To love now let him learn, and be inflam'd
With mutual Fires; be his fierce Heart reclaim'd,
And ſtoop to *Venus* Laws; to this wiſh'd End,
Adored Goddeſs! all thy Pow'rs intend.
So ſhine thy Looks with Luſtre ever bright,
And break through the obſcuring Clouds by Night
With Silver Horns. So Charms thee never force
To leave thy Sphere, nor interupt thy Courſe.
So never Shepherd boaſt thee for his Prize.
Come, O invok'd! and this our Sacrifice
Accept. Behold the Goddeſs does aſſent.
[*Enter* Hippolytus.
I ſee him, with religious Intent,
His ſacred Rites performing all alone.
What doubt'ſt? ſee Fortune Time and Place hath ſhown.
Now to our Arts.—What? do we trembling ſtand?
" 'Tis hard to execute an ill Command.
" Who Royal Mandates ſerve yet, muſt lay by
" All Senſe of Juſt and Honeſt: Modeſty
" Is an ill Agent for a Prince's Ends.
Hip. Kind Nurſe, why com'ſt thou with a Look portends
Sadneſs and Care? I hope no News o'th'King,
Queen, or my Brothers, that is bad, you bring.
Nur. Remit theſe Fears: thy Father's Court and State
Flouriſh at preſent with a Proſp'rous Fate.

Would'ſt

Would'ſt thou for happier Fortune be inclin'd;
The Care of thee afflicts my aged Mind,
Who to thy ſelf art rigorouſly unkind.
Whom Fates have made ſo, may live wretched; thoſe
Who uncompell'd themſelves to Ills expoſe,
And their own Tort'rers prove, deſerve to loſe
Thoſe Joys, like Fools, they know not how to uſe.
Thy Years remembring, give thy Mind the rein,
And in the ſolemn Feaſts, with ſportive vein,
[10] Brandiſh thy Torch: [11] drown all thy Cares in Wine,
And, while thou may'ſt, enjoy this Life of thine,

(10) *Brandiſh thy Torch.*] Alluding to the Cuſtom of the antient *Greeks* (eſpecially the *Athenians*) amongſt whoſe Feſtivities the brandiſhing or toſſing of the Torch was uſual; which ſome will have here to be meant as acted in the Night Feaſts of *Trivia*; which cannot here be appled to *Hippolytus*, tho it might be to him as *Virbius* in the Ceremonies of *Diana Aricina* in *Latium*, as obſerved by *Delrius* upon this Place. But I find the chiefeſt Feaſts among the *Greeks*, wherein they did δαδ'υχεῖν, *Faces jactare*, ſportingly, were the *Panathenaian*, the *Vulcanian*, and the *Promethean*, in honour of *Minerva*, *Vulcan* and *Prometheus*, (for the bearing of Torches in the *Eleuſinian* Feaſts was not in any ways of rejoicing, but rather the contrary) ſome of which may haply be here imply'd. *Gronovius* conceives this to be rather practiſed in the Feſtivals of *Comus*, *Bacchus* or *Venus*. In whoſe Feaſts (particularly thoſe of *Comus*) ſays *Petitus*, *Obſervat. l.* 1. *c.* 2. noting upon this place, *Agitabant Choros* χὴ ὀρχήσεις, *They us'd to dance in companies, waving and brandiſhing of Torches.* And I know not whether that old Country *Engliſh* Dance, call'd *Brandlez la Torche*, may not be ſome Relick of that antient Pagan Feſtivity.

(11) *Drown all thy Cares in Wine,*
And, while thou may'ſt, enjoy this Life of thine
Which quickly flies away.] Pertinently is this place explain'd by what *Lucretius*, *l.* 3. hath expreſs'd in theſe Verſes;

Hæc

Hoc etiam faciunt cum diſcubuere, tenentque
Pocula ſæpe homines, & inumbrant ora coronis,
Ex animo ut dicant, brevis hic eſt fructus homillis.

So when Good-Fellows ſet to't, their Heads crown'd,
And full Bowls 'bout the Board are handed round,
Their Meaning's this, *Men have ſhort Pleaſures here.*

Nor unappoſitely hitherto may be apply'd what the old Scholiaſt upon *Perſius* obſerves of the *Cretans*, that they counted their time of Life to be only the Duration of that part thereof which was ſpent *happily* and *pleaſantly*; and accordingly they us'd to write upon the Monument of any one that dy'd, *Vixit annos tot, Duravit autem tot*; and is likewiſe obſerved to my hand by the Learned Author of the poſthumous Commentaries upon *Crete*, *Cyprus* and *Rhodes*.

Which quickly flies away. An am'rous Breaſt,
And gentle *Venus* ſuit a Young-man beſt.
Cheer up! why ly'ſt thou all alone a Nights?
This Sadneſs quit, and revel in Delights.
Let not thy Youth thus Periſh in its Prime;
* God hath a Duty ſet for every Time,
And does our Life through its Degrees extend,
And to our Age proportions a fit End.
Mirth is the Ornament of youthful Years,
Sad Looks and Gravity become Grey Hairs.
Why doſt thy pregnant Genius thus reſtrain?
That Corn does yield the Plowman ample Gain,
Which in unvexed Furrows freely grows;
And 'bove the Wood that Tree extends its Boughs

* As *Ovid*, *in Faſtis*, upon another account;

——Finitaque certis
Legibus eſt Ætas.——

Which

Which no malignant Hand does lop: Wits be
" Apt to riſe high, cheriſh'd by Liberty.
Thou like a churliſh Huntſman lead'ſt thy Life,
Nor, young, wilt know the Pleaſures of a Wife.
Think'ſt thou that Nature Men for this did frame,
To ſuffer Hardſhip, and wild Beaſts to tame?
Or manage bloody Wars? Ah no: that great
And wiſe Diſpoſer of this All, hath ſet
This Law, that ſince Fates ſo rapacious are,
We with ſucceſſive Iſſue ſhould repair
Nature's Decays. *Venus* this World exclude,
(*Venus*, by whom our human Stock's renew'd)
And all the Beauty of this World decay,
No Ships will Sails on empty Seas diſplay;
Skies will want Birds; Woods will want Game to kill,
And nought but Wind will Air's vaſt Region fill.
Alas! how many kinds of Death there be
Attending Man! Seas, Sword and Treachery.
Say we were ſubject to no Laws of Fate,
Yet of our ſelves we haſte to our Lives Date,
To *Styx* dark ſhades; ſhould barren Youth then lead
A ſingle Life, nor know the Marriage Bed,
All that thou ſeeſt, in one ſhort Age of Man,
Would come to Ruine; follow Nature then,
The Guide of Life: thy Time in Towns be ſpent,
And Jovial Society frequent.

Hip. No Life ſo happy, none from Ill ſo free,
So near the elder Times Integrity.
As that which, leaving Towns in Fields is led:
No avaricious Fury fills his Head,

Who

Who lives the harmleſs Gueſt of Hills and Wood.
No Breath of People, faithleſs to the Good,
Nor rancorous Spleen, nor Favour's fickle Grace,
Nor fleeting Riches, nor vain Honour's Chace,
Affect his Soul.———
He's no Court Vaſſal: gapes not for a Crown,
Nor toils to compaſs it: fears no man's Frown,
Ne'er couzen'd is with flatt'ring Hopes; nor yet
By the baſe Tooth of black-mouth'd Envy bit.
Nor of thoſe Ills which reign in Cities knows.
Nor conſcious fears how the loud Rumour goes:
Studies no Lies: nor ſeeks his Houſe to build
Upon a thouſand Collumns; or begil'd
His carved Roofs: nor ſacrificing, drowns
In Blood the Altar: nor ſlays Hecatombs
Of Snow-white [12] Oxen with Meal-ſprinkled Crowns.

(12) *Oxen with Meal-ſprinkled Crowns.*] Expreſſing the Ceremony us'd by the Antients, who, before they ſlew the Beaſt intended for Sacrifice, ſtrew'd Meal and Salt upon his Forehead, as both *Servius* and *Pomponius Sabinus* have noted upon this Verſe of *Virgil*;

Et ſalſæ fruges, & circum tempora vittæ.

With which likewiſe they beſprinkled the Fire on the Altar, and covered the ſacrificing Knife. This Compoſition of Meal and Salt was by the *Romans* called *Mola, à Farre & Sale moleto*, and was to be made *de horna Fruge & de horno Sale*, i. e. *de novo*, as *Sabinus* interprets it. See *Horace Od.* 23. *l.* 3. upon theſe Words,

Farre pio, & ſaliente mica.

By which was meant as intire and acceptable a Sacrifice as if accompanied with a richer Victim. There was this Difference between the *Greeks* and *Romans* in this particular Ceremony, that the firſt us'd the Corn in the Grain intire, and the latter as it was ground into Meal.

But

But harmleſs wand'ring in the open Air,
The Solitary Country's Sweets dos ſhare.
No cunning Subtleties or Craft he knows,
But to intrap wild Beaſts; and when he grows
Weary with Toil, his tired Limbs he laves
In cool *Iliſſus* pure refreſhing Waves.
Now by the Banks of ſwift *Alphæus* ſtrays,
And the thick Coverts of the Woods ſurveys.
Where [13] *Lerna*'s Streams with chilling Waters paſs,
Clear and pellucid as tranſparent Glaſs.
His Seat oft changes: from their warbling Throats
The querelous Birds here ſtrain a thouſand Notes.
Whilſt through the Leaves the whiſp'ring *Zephyre* blows,
And wags the aged Beaches ſpreading Boughs.
There, by the Current of ſome ſilver Spring,
Upon a Turf behold him ſlumbering;
Whilſt the licentious Stream through new-ſprung Flow'rs
With pleaſing Murmurs its ſweet Water pours,
Red-ſided Apples, falling from the Trees,
And Straw-berries, new-gather'd, do appeaſe
His Hunger with ſoon purchas'd Food, who flies
Th' abhor'd Exceſs of Princely Luxuries.

(13) Lerna's *Streams.*] Not the Lake *Lerna*, but a Fountain of that Name not far from *Corinth*, and a River from thence ariſing; *Which* (as *Pauſanias in Corinthiacis* relates) *when all the reſt of the Rivers of that Country are dry'd up through the Heat of Summer, flows ſtill with unexhauſted Streams. Vide etiam Strabon. l.* 8. *& Propertium l.* 2. *Eleg.* 2.

In

In Gold let fearful Tyrants quaff: his Cup's
His Hand, whence he with greater *Guſto* ſups
Some freſh cool Spring: he ſleeps more ſound and ſure
On a hard Bed, than they who do ſecure
Their Thefts in dark Receptacles; afraid,
Tho under multiplicious ſhelter laid.
He ſeeks the Light, and makes the Heav'n and Skies
To witneſs how he lives. Sure on this wiſe
The firſt Age liv'd, when Gods convers'd with Men.
No blind Deſire of Gold poſſeſs'd them then.
Nor did there any [14] Sacred Land-mark bound
Unto the People the unmeaſur'd Ground.

r (14) *Sacred Land-mark.*] The Land-mark was called ſacred, as being the Repreſentation of the God *Terminus*, of whom *Ovid*, *in* 2. *Faſtorum*, gives this Deſcription;

Whether a Stone or Stake, ſet in a Clod,
Thou wert, the Antients made of thee a God.

Numa introducing him among the *Romans* as one of their chiefeſt Deities, being honour'd among the *Greeks* under the Title of Ζεὺς Ὅριος, or *Jupiter Terminalis*: worſhipped as Preſident over the Bounds of their Lands and Territories, and honour'd with annual Solemnities and Sacrifices every *February*; which ſee moſt ingeniouſly and pleaſantly deſcribed by *Ovid*, *loco citato*. The Figures they uſed to repreſent theſe *Termini* or Land-marks by, were ſometimes a Stone, or piece of Wood, upon which was placed a *Buſto* or Body to the middle, or elſe a young Head crowned with ſacrificing Inſtruments. Sometimes a piece of a Pyramid with its Baſe upward, and upon that a Head adorned with Rays, and Feet coming out underneath. Otherwhiles (as by the *Theræans*) repreſented like a Man without Arms, and leſſening towards his Feet, as in ſome Braſs Medals of *Marcus Aurelius Antoninus*, exhibited by Monſ. *Patin*, *in Numiſm. mediæ & infimæ formæ*, may appear; thereby ſignifying that he had ſettled, defended,

defended, enlarged, or vindicated the Limits of the *Roman* Empire. And ſo careful were they of preſerving the *Termini*, not only of the Publick Territories, but private Mens Poſſeſſions, that whoſoever was convinced to have plough'd them up or defaced them, himſelf and Oxen were condemned as accurſed. But ſee more, as to this particular, in *Jo. Laurenbergius Gromat. l.* 1. *c.* 2. and *Gulielmus Goeſius* his Publication of the *Authores Rei Agrariæ* and his Annotations, with *Rigaltius* his Notes and Gloſſary thereupon.

No credulous Ships as yet did plough the Flood,
Each knew his own Seas; as yet Cities ſtood
Ungirt with a deep Trench and flanked Line;
The Soldier did not yet to Arms incline
His fiercer Hands; as yet no bar'd up Ports
By the [15] *Baliſta*'s weighty Shot were Forc'd.

(15) Baliſta's *weighty Shot.*] The *Baliſta* was an Engine which the *Romans* uſed to the ſame purpoſe as we do now great Ordnance. Its Name, tho of *Roman* impoſition, *Servius in* 9. *Virgilii Æneid.* derives from the *Greek* ἀπὸ τῦ βαλλεῖν, *a jaciendo*; ſo does *Lipſius in* 3. *Polyorceticon*, for by throwing Stones of great Weight in the Nature of battering Pieces, they made their Breaches againſt the Walls and Gates of beſieged Cities, as *Silius Italicus l.* 1. *de Bello Punico* inſtances;

——— *Adductis ſtridula nervis,*
Phocais effundit vaſtos Baliſta molares.

Yet *Vegetius, l.* 4. affirms the *Baliſta* to ſhoot as well Darts or long pieces of Timber, (rather proper to the *Catapultæ* or *Scorpiones.* So *Ammianus Marcellinus l.* 23. and *Cæſar in* 1. *de Bello Civili*, and others. *Silius Italicus* likewiſe makes them to be employ'd as well in Field Service as Batteries, where he adds;

Atque eadem ingentis mutato pondere teli
Ferratum excutiens, ornum media agmina rumpit.

But *Vitruvius* (with whom likewiſe conſent *Livy* and *Polybius*) allows them only to diſcharge great and weighty Stones (for which reaſon *Polybius l.* 4. only calls them λιθοφόρους. If the Reader deſire a more particular Satisfaction, touching theſe obſolete *Machinæ*

chinæ, I must refer him to *Lipsius*, *loco citato*, where he may meet with their Figures represented in Sculpture: for to be further precise in its Description, were to offend against the Advice of the much knowing *Philander*, in his Notes upon *Vitruvius*, treating of this Subject, where he wishes the Curious to consider how impossible it is, *ut quis rectè de iis statuat, quorum cognitio funditus interierit*? I shall only add, that as to the Invention of the *Balista*, it is by *Pliny*, *l.* 7. ascribed to the *Phœnicians*, by *Silius Italicus*, in the Verses before-mentioned, to the *Phocæans*.

Beneath no Lords Commands the Earth did bow,
Nor did yoak'd Oxen draw the furrowing Plough.
But then the free and self-impregned Field
Did Food to the contented People yield:
The Woods on them their native Wealth bestow'd,
Their Native Houses to dark Caves they ow'd.
Rash Anger, and the wicked Love of Gain,
Unbounded Lust, and bloody Thirst of Reign,
This sacred League first broke: the Strong then o'er
The Weak began to prey, Right then was Pow'r.
At first the Combat by bare Fists was try'd,
Then Stones, and ruder Staves their Arms supply'd.
The lighter Cornet was not tipt with Steel;
No Sword adorn'd the Thigh; no Head did feel
The weight of plumed Casque. Rage first made Arms,
And furious *Mars* invented unknown Harms,
And thousand Forms of Death: hence Blood did stain
The Face of Earth, and the Seas wat'ry Plain.

Then

Then Ills through each Houſe ran without reſtraint,
Nor was there Crime without a Precedent.
Brothers by Brothers, Fathers were of Life
By Sons depriv'd, the Husband by the Wife;
And wicked Mothers their own Children ſlew.
(Not to name Step-Mothers; that curſed Crew,
Than Beaſts more mercileſs;) But Woman kind,
Firſt mover of all horrid Crimes, inclin'd
Mens Thoughts to ill; whoſe wicked Luſts and Dire
Inceſts have ſet ſo many Towns on fire.
So many Nations rais'd to Arms, o'erthrown
So many Empires; wave all elſe, alone
Ægeus Wife, *Medea* can declare
How great a Curſe and Miſchief Women are.
Nur. Why ſhould the Faults of ſome on all be preſt?
Hipp. Out! I abhor the Sex, abjure, deteſt;
Whether by Reaſon, Nature, Rage inclin'd,
I hate 'em all. Floods ſhall with Flames be joyn'd,
And Ships ſecure in ſwallowing Quick-Sands ride,
Phœbus from *Tethys* Weſtern Lap be ſpy'd
To take his riſe; Wolves to young Kids be kind,
Ere Woman Place in my Affections find.
Nur. The moſt perverſe have yet been tam'd by Love,
Whoſe Power, from Hearts, all Hatred can remove;
The truth of this thy Mothers Kingdoms prove.

Thoſe fierce Virago's *Venus* Yoke ſuſtain,
Thou ſole-born of thy Mother mak'ſt this plain.
Hipp. My Mothers death does me this help allow,
That I can freely hate all Women now.
Nur. As the firm Rock does the Waves Charge ſuſtain,
And beats th' aſſailing Surges back again;
So he my words repels.——But *Phædra*, ſee
Hurrying with Speed, and wild Impatiencie!
What wills ſhe? Whether tends her furious Race?
Alas! She's fall'n into a Swoon, her Face
Is pale as Death.——Look up! Speak *Phædra!* See
Thy dear *Hippolytus* embraces thee.
Phæ. O who recalls my Sorrows with my Breath!
And my fierce Flames renews? How ſweetly Death
Had took me from my ſelf and them! Yet why
Should'ſt thou the ſweeter Joys Life offers, fly?
Take courage; freely act thy own Command.
Speak boldly. " They who timorouſly ſtand
" T' intreat, teach to deny. The greateſt part
Of my Crime's paſt. Shame comes too late; my Heart
By Love nefandous foil'd. Yet, it may be,
(If e'er their wiſhed Ends my Wiſhes ſee)
The name of Marriage may my Shame ſuppreſs.
" Some Crimes have been made honeſt by ſucceſs.
On then, begin——Let me intreat your Ear
A while in private; if there be any near,

With-

Withdraw———

Hipp. The place is free from Ear or Eye.

Phæd. My Tongue doth utterance to my Words deny.
A great Force ſtrives my baſhful Speech t'eject,
Which by a greater Force again is checkt.
Be witneſs, O ye Gods! The thing I would—
—Is 'gainſt my Will.

Hipp. What does thy Tongue withold?

Phæd. " Small Griefs can ſpeak, the great are ſtupifi'd.

Hipp. Fear not, dear Mother, in my Breaſt to hide
Thy Cares.

Phæd. That Name of Mother is too proud
A ſtile, an humbler Title would b'allow'd
Our Loves; Or [15] Siſter me, or Servant call,
But Servant rather: For whoſe ſake I ſhall
Refuſe no kind of Service; bid me go,
And I'll climb *Pindus*, crown'd with Ice and Snow;
Through Fire I'll paſs, or (if thou ſay't) upon
Arm'd Troops, and the drawn Swords of Foes I'll run.

(15) Or *Siſter me*, &c.] The Appellation of Siſter had another ſignification among the Antients, than that of the vulgar, being ſometime reckon'd into *Laſciva* & Ἐρώμενα, and taken in the ſame acception as *Amica*, (ſo here intended). See *Lipſius*, (*l.* 3. *Antiquarum Lectionum*), proving the ſame from this very place of our Author, and from *Lipſius*, *Woverius*, in his Notes in *Satyr. Petronii.*

To thee, m' intruſted Scepter, I reſign,
With that, my ſelf; accept of me as thine.
It thee becomes to rule, me to obey,
Thy Fathers Realms ſuit not a Womans Sway.
Do thou, adorn'd with vigorous Youth, this Land
And People govern under thy command;
And me, thy Suppliant and thy Servant, take
Into thy Boſom; and for Pity's ſake,
Pity a Widow.

Hipp. Heav'ns make the Omen vain!
My Father ſafe will ſoon return again.

Phæd. The King who Hell's tenacious Empire ſways,
And ſilent *Styx*, made no retreating ways
To Light again. Think'ſt thou he'll e'er let ſcape
Him, who intended to his Bed a Rape?
Unleſs his ſterner Mind do gentle prove,
And pardon his Offence, ſince caus'd by Love.

Hipp. The righteous Gods will his Return befriend.
But whilſt our Wiſhes thoſe high Powers ſuſpend,
I ſhall my Brothers with that Love affect,
As fits a Brother, and ſhall thee protect.
Think not thy ſelf a Widow; I'll to thee
A Husband in my Father's abſence be.

Phæd. How credulous are Lovers Hopes! O vain
Deluſive Love! Is this enough, and plain
H' hath ſpoke? I'll try him further yet with Pray'rs.
O pity me, and bow thy gentle Ears

To

To my Complaints; fain would I ſpeak, yet loth
I am——
Hipp. What is thy Grief?
Phæd. Such as, in troth,
Thou'l't ſcarce believe, ſhould e'er a Step-Dame vex.
Hipp. Thy words are ſtill ambiguous, and perplex.
Speak plainer.
Phæd. Know then, Loves fierce Flames my Breaſt
Do ſcorch, and on my inmoſt Marrow feaſt;
The Flame within my Bowels hid, doth fly
Through all my Veins, and every Artery.
[16] As when a Fire ſome Houſe hath ſeiz'd upon,
The nimble Flame from Beam to Beam does run.
Hipp. The Love of *Theſeus* theſe chaſt Flames does move;
Phæd. 'Tis true, my dear *Hippolytus*, I love
Thoſe former Looks of *Theſeus*, that young Face,
When firſt the budding Down his Cheeks did grace.
When from the *Gnoſſian* Monſter's Den, b' a Thred
He through the winding Labyrinth was led.

(16) *As when a Fire ſome Houſe hath ſeiz'd upon.*] The Compariſon here us'd by *Seneca* to expreſs *Phædra* her amorous Paſſion, by the firing of a Houſe, is by *Paradine* (in *Symbol. Heroïc.*) not unappoſitly apply'd to that of a hollow Trunk of Wood caſt into the Fire, in which the included Flames rage more fiercely, and deſtroy it faſter than the lingring Fire without, according to this Motto, *Vis eſt ardentior intus.*

How ſhone he then, his Locks with Ribbands ty'd,
Whilſt his pure Looks a Scarlet Tincture dy'd.
Strong Arms! His Face did like thy *Phœbe*'s ſhine,
Or like my *Phœbus* looks, or rather thine.
Such, ſuch he ſeem'd then, when he pleas'd the Eye
Ev'n of his Foe: So bare his Head on high.
Thy Looks are free from all adulterate Grace,
Thy very Father's Looks; yet in thy Face
Part of thy Mothers Sternneſs, with a ſweet
And a becoming Mixture ſeems to meet.
A *Scythian* Rigour in a *Grecian* Look.
Hadſt thou that Voyage with thy Father took,
When to the *Cretan* Monſter he was ſent,
My Siſter thee, not him, the Clue had lent.
[17] Oh Siſter, whereſoe'er in Heav'n you ſhine,
Help me, now plung'd in a Diſtreſs like thine!

(17) *Oh Siſter, whereſoe'er in Heav'n you ſhine.*] Of *Ariadnes* being deſerted by *Theſeus*, and by *Bacchus* made his Bride, *Catullus in Argonaut. Ovid in* 3. *Faſtor. & in* 8. *Metamorph. Nonnus Dionyſ.* 47. *Plutarch. in Theſeo*, and others, make mention of her being admitted into the Number of the Celeſtials, and call'd by the Name of the Goddeſs *Libera*; *Cui primitias frugum ruſtici in myſtica vanno congerere, & cum Libero ſacrum facere ſolebant*, Servius, in 1. Georg. *Virgil* witneſſes. That her Crown was conſtellated by *Bacchus*, is as commonly known: whoſe Poſition *Manilius*, lib. 1. and *Hyginus*, lib. 2. *Aſtronom. Poetic.* deſcribe. But that ſhe her ſelf was made a Conſtellation, is hardly to be met withal, tho' our Author in this place ſeem to infer the ſame; ſo likewiſe does *Ovid*, in 1. *de Arte Amandi*, where he introduces *Bacchus* thus careſſing her:

Pone metum, Bacchi Gnoſſias uxor eris.
Munus habe cœlum; cœli ſpectabere ſidus,
Sæpe reges dubiam, Creſſa puella, ratem.

Fear not; of *Bacchus* thou ſhalt be the Bride,
Heav'n too thy Gueſt; where thou ſhalt ſtellify'd
Shine, unto doubtful Seamen their ſure Guide.

But

But the Learned *Nicholaus Heinſius*, in his accurate Edition of *Ovid*'s Works, not a little invalidates the Authenticneſs of this Proof, by reading in the laſt Verſe, not *Creſſa puella*, but *Creſſa corona*. However the vulgar Editions may ſufficiently defend, at leaſt excuſe, my Conjecture. Yet if that will not do, take the Teſtimony of *Ovid*'s Contemporary, *Propertius* ſpeaking of *Bacchus*,

Te quoque non eſſe rudem teſtantur in aſtris
Lyncibus in Cœlum vecta Ariadna tuis.

Nor was her Crown only conſtellated, but her Perſon likewiſe, as *Ovid* in the 3d. of his *Faſti* teſtifies; being made a Goddeſs, and ſtiled *Libera*, and worſhipped by Husbandmen, with the Offerings of their Firſt-Fruits, together with *Bacchus*, in the Celebration of the Ceremony of his Myſtical *Vannus*, as *Servius* notes, in his Firſt of *Virgil*'s *Georgics*. But her perſonal Conſtellation is beyond all doubt and queſtion made out by *Manilius*, in the Fifth of his *Aſtronomies*, where he thus writes;

——*tollentur ad undis*
Clara Ariadneæ quondam monumenta coronæ,
Et molles tribuent Artes: hinc dona puellæ
Namque nitent; illinc oriens eſt ipſa puella.

From Seas advanc'd, bright *Ariadne*'s Crown
Soft Arts befriends; here, of the wronged Maid
The *Gifts* ſhine; there, her *riſing ſelf*'s diſplai'd.

And the great *Scaliger*, in his Caſtigations on *Catullus* (*de Coma Berenices*) affirms, it was the Opinion of the antient Aſtronomers and Mythologiſts; which may juſtly ſerve to invalidate the cautious objection alledg'd, as aforeſaid, by the ingenious and learned *Nicolaus Heinſius*.

To one Houſe both of us our Ruin owe,
Thou to the Father, I the Son. See, low,
As to thy Knees, a royal Suppliant bows,
And her unblemiſh'd Fame and Honour vows
To thy ſole Will: With this reſolved Mind,
Or of my Grief or Life an end to find.
Pity a Lover then.

Hipp. Dread Sovereign
Of Heav'n-thron'd Deities! Crimes thus profane
Doſt thou ſo ſlowly ſee; ſo ſlowly hear!
Sleeps thy juſt Vengeance? When will thy ſevere
Hand Thunder dart, if now the Heavens be clear?
Now let the forced Skies deſcend, and Clouds
The day invellop in dark pitchy Shrouds.
Stars retrograde their Courſe obliquely run!
O thou ſidereal Head, thou radiant Sun!
Seeſt thou theſe horrid Crimes of thy bright Race?
Fly, fly for ſhame, and hide in Night thy Face.
Why is thy Hand thus idle, O thou Sire
Of Gods and Men? Why ſcapes the World the Fire
Of thy three-forked Thunder? At my Head
Level; let thy quick Lightning ſtrike me dead.
I guilty am, and well deſerve, ſince I
This wicked Stepmother did pleaſe, to dye.
Was I for thy foul Inceſt worthy thought?
Seem'd I alone fit matter to be wrought
To thy baſe Ends? Has my Auſterity
Merited this? O thou, who doſt outvy
Thy impious Sex in high Impiety?
That dar'ſt a more abominable Fact,
Than did thy Monſter-bearing Mother act.
Far worſe than ſhe that bare thee: She with plain
Whoredom alone her Marriage-Bed did ſtain;
Yet was her Crime at laſt, tho' long conceal'd,
By her ſtrange Iſſues double ſhape, reveal'd.
When the ambiguous Infant did proclaim,
With a fierce ſavage Look, its Mothers ſhame.

The

The Womb that bare that Monſter, brought forth thee.
Thrice, oh, thrice happy, who by Treacherie
Or Hate, their Lives have loſt. Father thy Fate
I envy, and deplore my own ſad State.
A greater Miſchief far is mine to me,
Than was thy *Colchian* Stepdame unto thee.
Phæd. O now our wretched Houſes Fate we find!
What we ſhould fly we follow: Of my mind
All Rule is loſt. Yet thee, through Fire, through Seas,
O'er Rocks, through Torrents threatning Deluges,
Fearleſs I'll follow: Whereſoe'er thou go'ſt,
Like to a Frantick, after thee I'll poſt.
Diſdainful Youth! See! I again decline
My proſtrate Limbs, and on my Knees hug thine.
Hipp. Take off thy Hands, nor my chaſt Limbs pollute.
How's this? Like a laſcivious Proſtitute,
Into Embraces ruſhing? Then my Sword
Unto her Crime due Puniſhment afford.
See! In the Treſſes of the impudent
My Hand I've wound; and her Head backward bent.
No juſter Sacrifice, thou bow-arm'd Maid,
Was ever on thy Virgin-Altars laid.
Phæd. Now thou art kind; thou grant'ſt me my Deſires,
Hippolytus, and cur'ſt my raging Fires.
'Tis 'bove my Wiſh that ſlain by thee I dye
Without a Wrong unto my Chaſtity.

Hipp.

Hipp. Hence! Live; leſt to thy Pray'rs I
ſeem to yield.
This Sword too, by thy luſtful Touch defil'd,
Quit my chaſt ſide. What *Tanais*, from this
Stain,
Or what *Mæotis*, near the *Pontic* Main,
Can waſh me clean? Not *Neptune* with his whole
Ocean can ever expiate ſo foul,
So great a Guilt.—O Woods! O Beaſts! [*Exit.*
Nur. Her Crime
Detected is.——What dull'd my Wits? No Time
Is to be loſt: Turn back the Crime we muſt.
And charge *Hippolytus* with horrid Luſt.
" Miſchief with Miſchief muſt be veil'd: We ſee't,
" 'Tis ſafeſt, Dangers that are fear'd, to meet.
We may be Sufferers, not Aggreſſors thought,
Who knows? Since there's no Witneſs of the
Fault.
Help! Help *Athenians!* Servants, help your Queen:
Behold *Hippolytus* (O horrid Sin!)
Attemps a Rape upon his Fathers Wife,
Threatning to force her Honour or her Life.
Now hence he's fled, ſwift as the Wings of Wind,
Yet in his Fear, hath left his Sword behind.
Which, as the Witneſs of his foul intent,
We keep; but firſt, be your Endeavours bent
To comfort the ſad Queen. Let her torn Hair
Hang as it does; into the City bear
The Marks of this unparallel'd Offence.
Madam, cheer up, recover your loſt Sence.
Tear not your ſelf; or to be ſeen diſtaſt.
" Not Fortune makes us, but the Mind, unchaſt.

CHO-

CHORUS.

Declaring the Flight, and praiſing the comely Perſon of Hippolytus.

Swift as a raging Storm he flies,
Or *Hurricano* through the Skies.
Swifter than Meteors rapid courſe,
Which the impulſive Winds do force,
When hurry'd through the airy Main,
They glide with a long fiery Train.
Let wand'ring Fame thoſe Beauties praiſe,
That were the Grace of elder days.
Compar'd with thee, by ſo much thine
Their boaſted Beauties would out-ſhine,
By how much greater Light adorns
Bright *Phœbe*, when ſhe joyns her Horns

(18) *Hurricano.*] The Periphraſis here us'd by *Seneca*, of *Nubes glomerante Coro*, we have rendered in one word, *Hurricano*. Denoting in the Language of the *Caribbians*, *a moſt exceſſive tempeſtuous ſtorm of extraordinary Wind and Rain together*; whoſe pernicious Fury, Violence, and Celerity, cannot be parallel'd by any other. Which tho ſome have reckon'd it to be a kind of your *Typhons* or *Tornados*, yet ſeems its Impetuoſity hardly reducible under any Definition, or indeed, Deſcription. And however there have lately been given us ſome Hiſtorical (but not Adequate) Relations of its ſtupendiouſly-terrible Effects, yet I find none have hitherto diſcover'd or made known its diſmal Cauſes. Theſe horrible Storms are ſeldom heard of, but between the Tropics and within the Juriſdiction of the General or Trade-Winds; and infeſt for the moſt part the *Philippine* and *Caribbe* Iſlands, by the Inhabitants whereof they are called *Hurricano*'s, by the Spaniards *Orancano*'s; but the Word ſeems borrow'd from a barbarous Origine. See the Learned Diſcourſe concerning the *Origine* and *Properties of Wind*, by Mr. *R. Bohun*, of *New College*, *Oxon*, p. 157. *& deinceps.*

In

In a full Orb, and with ſwift Race,
Drives through the Skies with bluſhing Face,
When every leſſer Star retires
Dim'd by the Splendor of her Fires.
Such the bright Uſher of dark Night
Riſes from Seas with new-bath'd Light,
Heſper; the ſame, Night chac'd away
Lucifer, Herald of the Day.
[18] Not *Indian Liber* ſtill unſhorn,
Whom Youth unfading does adorn,
Who does with Vine-bound Spear enforce
His reſtife Tygers in their Courſe.

(18) *Not* Indian Liber.] There are ſeveral Reaſons given by divers of this Name of *Liber* apply'd to *Bacchus*. The *Ægyptians*, as *Plutarch* (*in Libro de Iſide & Oſiride*) is the Reporter, derive it from hence. *Apopis* (as they fable) was the Brother of *Phœbus*, and wag'd War againſt *Jupiter*, in whoſe defence, *Oſiris*, who is by them interpreted to be the ſame with *Bacchus*, is ſaid to have taken up Arms, and to have reſcu'd him from the Violence of his Enemies; whereupon, he was by *Jupiter* adopted into his cœleſtial Family, and honour'd with the Title of *Liber Pater*. The ſame Author likewiſe in his Century of *Roman* Problems adds, that, according to the Opinion of ſome, he was ſo call'd, *becauſe Men, when heated with Wine, are prone to Licentiouſneſs and extravagant Liberty*; or rather as our own Author elſewhere (*Lib. de Tranquillitate Vitæ*) tells us, *Non licentiam linguæ, ſed quia liberat ſervitio curarum animum, &c.* or from the cuſtom of *Libation* by him introduc'd; or from his enfranchiſing of *Bœotia*, according to *Diodorus Siculus*; or if you will take a modern, and no vulgar Critick's word for it; becauſe the Eaſtern and *Indian* Princes (of whom *Bacchus* was reckon'd one of the greateſt) were antiently call'd *Liberi*, as Monarchs inveſted with ſuperlative Freedom. *Vid. M. Dacier in Horatii.*

Tho' *Bacchus* be here ſaid to be adorn'd with unfading Youth, yet is he by the Antients repreſented ſometime in the likeneſs of a Boy; ſometime in the ſimilitude of a Young Man; ſometime of a large-bearded old perſon; of which threefold Repreſentation, ſee the Phyſical Reaſon given by *Macrobius in* 1. *Saturnal. cap.* 18.

Whoſe

Whoſe Brows with [19] Honrs Majeſtick crown'd
Are with a [20] golden *Mitre* bound,
Can boaſt his curled Locks more fair
Than thy unordered Treſſes are.

(19) *With Horns Majeſtick crown'd.*] The Antients gave Horns to *Bacchus*. Hence by the Poets he is call'd ταυρόμετωπος, *taurifrons*, and ταυρόκερως, *tauricornis*, and βικέρως, *bicornis*, and κεράσφορος, *corniger*. *Horace* gives him golden Horns, *Ode* XIX. *lib.* 3. where he deſcribes him *Aureo cornu decorum*, imitated by *Sidonius Apollinaris* (*in Burgo Leontii.*)

——*Caput aureæ rumpunt*
Cornua, & indigenam jaculantur fulminis ignem.

——His Brows with golden Horns are grac't,
Which native Splendour like bright Lightning caſt.

Which capital Ornament ſeems to have been given him either for that he was conceived to have been the firſt that yoked Oxen to the Plough, (as *Plutarch*, *lib. de Iſide & Oſyride*, *& in Quæſt. Græcan.* reports) or in regard (as *Diodorus Siculus*, *l.* 4. affirms) he was held to have been the Son of *Jupiter Hammon*, who was pourtrayed with his Head horned; or rather, for being taken by antient Mythologiſts to have been the ſame with *Moſes*, who is repreſented to have appeared, after his diſcent from Mount *Sinæ*, horned (but erroneouſly, from the miſtaken word in the original Text, which ſignifies as well Splendour or Radiancy, as a Horn). See *Jo. Gerard. Voſſius*, *lib. de Idololatria*, *c.* 30. Among the Antients the Horn denoted Strength, Vigour, Power, and Majeſty, and was taken in the ſame ſenſe as *Corona*, which from thence ſeems to be derived, and was antiently faſhioned with pointed Rayes, in the ſimilitude of Horns, as *Pierius Hieroglyph. lib.* 7. *c.* 18. *&* 19. teſtifies.

(20) *Mytre.*] The Mitre was the proper Ornament of *Bacchus*; whence, by *Diodorus Siculus*, he is called Μιτροφόρος. And was no other than the *Diadema*; and that but a *Faſcia*, Band, or Wreath for the Head; of which form were the antienteſt of Crowns; as in the Deſcription of the *Cidaris* and *Tiara* of the *Perſians* in *Cteſias*, *Xenophon*, and *Quintus Curtius*, is obſerved by the Learned *Selden*, in his Illuſtrations of the 7th Song of *Drayton's Polyolbion*, confirmed by *Cælius Rhodiginus Antiquarum Lection. l.* 16. *c.* 10. in theſe words, *Mitram*, *Homero poſteriores*, Tœniam *eſſe dicunt quâ obligetur caput*, *ſive* faſciam *malis dicere*. See likewiſe

wiſe *Briſſonius* further diſcuſſing this matter, *de Perſarum regni*; and *Paſchalius* profeſſedly upon this Subject, *lib.* 4. *cap.* 21. *de Coronis.*

Nor yet let him too much be took
With ſelf-conceit of his own Look,
Whom Fame ſays *Ariadne*'s Eyes
Before great [21] *Bromio*'s ſelf did prize.
Beauty, which few a Good can ſtile,
Thou Gift enjoy'd but a ſhort while,
How ſwiftly doſt thou fly away!
Not ſo the Sun's Meridian Ray,
Spoils the freſh Meadows of the Green
Which the late Spring had cloath'd them in;
When Earth beneath the Solſtice fries,
And the ſhort Night before him flies.

(21) *Bromius.*] Another Name of *Bacchus*, ἀπὸ τῦ βρόμυ, from the obſtreperous noiſe of his Attendants and Train, expreſt in this Diſtich of an old anonymous Poet:

A ſtrepitu Bromius, quod vociferatur Iacchus,
Quod curis ſolvat corda Lyæus erit.

or from *Brome*, the Siſter of *Bacche*, one of his Nurſes; from the laſt of which he derived likewiſe the Name of *Bacchus*, as *Servius in* 6. *Eclog. Virgil.* hath noted; or (as Monſ. *Chevreau in ſon Hiſtoire du Monde*, *lib.* 6. *p.* 243. conjectures) from the Arabique Word *Baccha* ſignifying Excellent or Illuſtrious; or rather as *Bochartus* conceives *Bacchus*, *quaſi Bar-Chus*, i. e. *Filius Chuſi*; the ſame with *Nimrod*, who was at leaſt, if not the Son, the Grand-Son of *Chus*; which Name of *Nimrod* ſeems to be derived from *Nimra*, ſignifying in the *Chaldé* a Tyger, with whoſe Spoils or Skins he was veſted and adorned; as was likewiſe *Bacchus*, and had his Chariot drawn by Tygers. He further adds, that the moſt antient Name of *Bacchus* in Fables was Ζαγρεύς, i. e. *Robuſtus Venator*, a Title likewiſe given to *Nimrod*. See *Phaleg. l.* 1. *cap.* 1. & 2. As to the Name *Bromius* or *Brumus*, the *Romans* celebrated in Honour thereof their *Brumalia* every *November*. Of which ſee *Dempſter in Roſin. Antiq. l.* 4. *p.* 297.

Pale

Pale Lillies languiſh, Roſes ſhed
Their ſweet Leaves, grateful to the Head.
So ſoon that radiant Tincture dies,
That does ſoft Cheeks vermilionize,
Rapt in a moment: Every day
From Beauty bears ſome Spoil away.
None wiſe then ſuch a fleeting Toy
Will truſt; but while they may, enjoy;
Time does with ſilent motion haſt,
Succeeding Hours are worſe than paſt.
Why ſeek'ſt thy ſelf in Woods t'obſcure?
Beauty's in Deſarts not more ſure.
Thee in ſome ſhady Covert laid,
When *Phœbus* his mid-Courſe hath made,
Will wanton *Naïad*'s cloſe in Rings,
Fair Youths impriſoning in their Springs.
Laſcivious Wood-Nymphs, Mountain-Fawns,
Rude Satyrs that frequent the Lawns,
Will ſubtle Ambuſhes deviſe,
How they may, ſleeping, thee ſurprize.
Should'ſt thou be by the [22] Night's bright Queen
(Younger than the *Arcadians*) ſeen,
In ſtar-deckt Skies as ſhe does ride,
Her Chariot ſhe'd forget to guide.

(22) ——*Night's bright Queen*
Younger than the Arcadians ——] The *Arcadians* boaſted themſelves to be a Nation before ever the Moon was a Luminary in the Heavens. The Occaſion this: The *Greeks* generally were wont to order their Affairs according to the Appearances of the Moon; eſpecially thoſe Two of the New and Full. The *Spartans* held it piacular to begin any great Deſign, till after they had conſider'd the Moon at her New or Full Appearance. Whereas the *Arcadians*, contrary to that general Cuſtom of the *Greeks*, undertook to make War, or perform other Buſineſs of great

great concern before the approach of the New Moon or that of the Full: And were therefore call'd προσέληνοι, i. e. *Antelunes*, in deriſion, as ſlighting that ſuperſtitious Obſervation. Which Reproach or Nick-Name they wittily turn'd into their Praiſe and Commendation; affirming their Nation to be more antient than that Planet; applying what others intended as a Diſgrace and Mockery to the Antiquity of their Original; as I find obſerved by the Learned *Mauſſacus*, in his Notes upon *Plutarch*, περὶ πρωτ. μων καὶ ὄρων. *in Eurotam*, as collected from the antient Scholiaſt of *Ariſtophane*, in *voce* βεκκεσέληνε. See likewiſe *Suidas* upon the ſame word. *Cenſorinus* yet, *De Die Natali*, *cap.* 119. tells us, they were not ſo call'd, as if they were a Nation before there was a Moon (as they falſly boaſted of themſelves) but, *quod prius habuerunt annum, quàm is in Græcia ad Lunæ curſum inſtitueretur*; becauſe they us'd a Computation of Years far different, and much antienter than that inſtituted by the reſt of the *Greeks*, according to the Courſe of the Moon.

[23] And late ſhe bluſh'd, tho no dark Cloud
Did her bright Looks obſcurely ſhroud.
When we imputing her chang'd Light
To ſome *Theſſalian* Charmer's Spight,
Did make the hollow Braſs reſound.
But thou, the only Cauſe wert found,
And Charm, that did her ſtay enforce;
For ſeeing thee ſhe ſtopt her Courſe.
On thy fair Looks let ſeldom beat
The Winter's Cold or Summer's Heat;
Their White the Marble ſhall outvy,
That does in *Parian Quarries* ly.
How lovely ſhews thy manly Face?
How ſweet thy Brows majeſtick Grace?

(23) *And late ſhe bluſh'd.*] By this Alluſion of the Bluſhing of the enamour'd Moon, *Seneca* hints at a true and real Eclipſe of her, which happened at the Time of his writing this Tragedy, during his Exile in *Corſica*. Of which ſee what we have already remark'd in the Preface to theſe Tragedies.

Thy

Thy Ivory Neck thou may'ſt compare
With *Phœbus*, whoſe looſe-flowing Hair
Beneath his Shoulders reaches down;
Thee thy rough Front, and curled Crown,
And ſhorter Treſſes grace; which fly,
Whiſkt by the Wind diſorderly.
Thou may'ſt with warlike Deities
For Strength contend; and gain the Prize.
Thy Arms, like *Hercules*; thy Breaſt
Ample as *Mars* his broad-ſpread Cheſt.
When mounted on ſome bounding Steed,
[24] *Caſtor* for Horſemanſhip exceed
Thou do'ſt; and canſt, with nimble Hand
His Spartan [25] *Cyllarus* command.

(24) *Caſtor for Horſemanſhip.*] *Caſtor* was fam'd for the Horſe, as his Brother *Pollux* for the Exerciſe of the *Cæſtus*, whence *Homer*, as well in his Iliads as Odyſſes, thus deſcribes them;

Καστορά θ' ἱππόδαμον, καὶ πὺξ ἀγαθὸν Πολυδεύκεα.

Caſtoremque equorum domitorem, & pugillatu ſtrenuum Pollucem.

Which Character is continued to them by *Statius*, in *Epicedio Patris*, wherein he commends his Father equalizing them in both their Exerciſes.

——— *Non toties victorem Caſtora Gyro,*
Nec fratrem Cæſtu virides plauſere Therapnæ.

The like Commendation the Chorus here gives to *Hippolytus*, by proclaiming him a more expert Horſeman than *Caſtor*, who was *Præſes rei equeſtris* among the Antients.

(25) *Cyllarus.*] *Cyllarus* was the celebrated Horſe of *Caſtor*, given him by *Juno*; or as *Suidas* (from the Authority of *Steſichorus*) reports, by *Mercury*. His Name impos'd ἀπὸ τὸ κιλλεῖν, *à currendo*, from his Fleetneſs. *Vide Suidam in voce* κύλλαρος, *& Janum Parrhaſium, Syllog.* 4. *Epiſtol.* 57. I cannot here yet but obſerve that *Pollux* as well as *Caſtor* was noted for his Skill in Horſemanſhip; and therefore *Virgil. in* 3. *Georg.* makes *Cyllarus* to be *Pollux* his Horſe, where he ſays,

Talis Amyclæi domitus Pollucis Habenis
Cyllarus.——

which is not to be taken figuratively, as *Servius* interprets the Verſe, that is to ſay, *Pollux* for *Caſtor*, but really and litterally; for *Pollux* was not (as ſome have erroneouſly conceiv'd) only a Champion at the *Cæſtus*, or Handy-ſtrokes, but a Horſeman as good as *Caſtor*, and *Cyllarus* equally ſerviceable to them both. And upon this account *Statius* (in *Equo Domitiani*) repreſents *Cyllarus*, as looking with a timorous Regret upon *Domitian*'s Horſe, whom he found not ſubjected to ſuch a Hackney-Condition as himſelf; for as the Poet there ſays,

——*Hic nunquam mutabit habenas,*
Perpetuis frenis, atque uni ſerviet aſtro.

——He ne'er will Bit or Bridle change,
But always ſerve one Star.——

See this firſt noted by *Turnebus in Adverſar.*——and from him by *La Cerda*, on the place of *Virgil*, before cited.

Unto thy Fingers fit thy Dart,
And throw with all thy Strength and Art,
Cretans, whoſe Skill we ſo commend,
Shall not their Arrows further ſend.
Or would'ſt thou, *Parthian* like, let fly
Thy winged Shafts into the Sky;
None ſhall return again unſped,
But in warm Entrails hide its Head,
And from the Clouds (thy Art to crown)
Its fleeting Mark, trasfix'd bring down.
Beauty in Men (Time's Annals ſee)
'Scapes rarely with Impunity,
May thine yet meet no Powers ſevere,
[26] But ſafe as deform'd Age appear.

(26) *But ſafe as deform'd Age appear.*] This Verſe in the Original hath a double reading; the common Copies have *Deformis*

Deformis Senii limina tranſeat.

which *Lipſius* thinks paſſable; yet gives us from his own Manuſcript this other Reading,

Deformis Senii monſtret imaginem.

but knows not what to make of it. *Scaliger* firſt gave thereof his ingenious Interpretation, which *Gronovius* (*in Diatribe* 21. *ad Statii Silvas*) thus ſeconds and helps; *The Chorus* (ſays he) *wiſhes here that* Hippolytus *his noble Beauty might not appear to* Rhamnuſia, *looking upon him, other than as the Picture of deformed Age; that ſo he might avoid her Envy, and paſs by the Puniſhment uſually inflicted by her, upon things of too proud and ſupreme Excellence.* We have followed this latter Reading and Interpretation as near as we could well give it, without ſtraining too cloſe.

What is't that Women when they are
Incenſt with Fury will not dare?
The guiltleſs Youth muſt now be made
Guilty of Rape: And to perſwade
That horrid Fact, with Treſſes rent,
And Head deſpoil'd of Ornament,
Mad *Phædra* runs, and weeps, and cries,
And all that Womans Wit can, tries
To make her Miſchief take.——But ſee!
Who's this that bears ſuch Majeſty
In lofty Looks, and ſtruts it thus?
How like to young *Hippolytus!*
Were not his Looks ſo wan, or Hair
All foul'd, did not ſo rudely ſtare.
Sure, if I not miſtaken be,
'Tis *Theſeus* new return'd; 'tis he.

Act III. Scene I.

Enter THESEUS return'd from Hell.

THESEUS.

FRom Bounds of endleſs Night, and that vaſt Deep,
In whoſe dark Horrours Souls impriſon'd keep,
At length w' are fled.—My Eyes the Light ſcarce brook,
Four times the *Eleuſinian* Plowman's Hook
The Bounties of *Triptolemus* hath cut.
As oft in equal Scales hath *Libra* put
The Day and Night, ſince I my doubtful Breath,
Drew 'twixt the ſad Extreams of Life and Death.
Yet in that Death-like ſtate ſome Life remain'd,
My Sence in my Afflictions ſtill retain'd;
Theſe Ills their End from great *Alcides* found;
Who, when from Hell he dragg'd th' infernal Hound,

(1) *The Bounties of* Triptolemus.] That is, all ſorts of Corn. The Semination, Cultivation, and ordering thereof for the Uſe and Benefit of Mankind, being firſt by him diſcover'd. Inſtructed therein by *Ceres*; who in her Purſuit after *Proſerpina*, comeing to *Eleuſis*, was by *Celeus*, the Prince thereof, and *Metanira*, his Queen, kindly receiv'd and entertain'd; for which, in requital, ſhe undertook to nurſe up, and educate their eldeſt Child, *Triptolemus*, and when arriv'd to fit Years, taught him Agriculture, and the Ordering of Corn for human Uſe, and beſtow'd on him her Chariot drawn by winged Dragons, for his more expeditious Communication of that neceſſary Knowledg to the Nations round about. See *Apollodorus* his *Bibliothec. l.* 1.

Me

Me from my Adamantine Chains ſet free,
And brought along once more his Light to ſee.
My Limbs not now their former Strength retain,
My Legs beneath me tremble: O what Pain
Was it from the Abyſs of Hell to climb
To this Ætherial World, and at one time
Retreat from Death, and with unequal Pace
The mighty Strides of *Hercules* to trace!
What ſadder Cries are theſe that ſtrike mine Ears?
Declare ſome one; what mean theſe Plaints, theſe Tears
And mixed Lamentations in our Ports?
Well t'an infernal Gueſt this Manſion ſorts.

Enter NURSE, *in haſte.*

NURSE,

O Sir; an obſtinate reſolve to part
With her loath'd Life poſſeſſes your Queens Heart.
Nor can our Tears or ſupplicating Breath
Move her one jot, ſhe's wholly bent on Death.
Theſ. What may the cauſe be? Why will ſhe now dye
When I'm return'd?
Nur. Ev'n that's the reaſon why
Her Death ſhe haſtens.
Theſ. Thy Words Riddles be,
Whoſe doubtful Senſe conceals ſome Myſtery:

Speak plain: What Grief does her ſad Mind poſſeſs?

Nur. Her ſecret Ill ſhe will to none confeſs,
Reſolv'd to keep t'her ſelf for what ſhe dies;
Haſte, I beſeech you, haſte, Sir, her Life lies
Upon't———

Theſ. Open the Palace Doors there, oh
My Dear! is this the Welcome thou do'ſt ſhow?
Thus thy long-lookt-for Spouſe do'ſt entertain.
Throw by that Sword; reſtore to me again
My frighted Senſes, and the Cauſe relate
Would force thee thus thy Death t'anticipate.

Phæd. By thy imperial Sceptre, by the Grace
And ſpringing Glory of thy hopeful Race,
By thy return, and my determin'd Death,
Permit me to reſign my hated Breath.

Theſ. What Cauſe conſtrains thee to't?

Phæd. Should I diſcloſe
The Cauſe of Death, I ſhould Death's Comfort loſe.

Theſ. None but my ſelf ſhall hear it; doſt thou doubt
To truſt it to thy Husband's Ear? Speak out;
Cloſe in my faithful Breaſt thy Words ſhall ſleep.

Phæd. "If Silence you'd expect, firſt, Silence keep.

Theſ. I'll take from thee Death's Opportunity.

Phæd. None can, from one that is reſolv'd to dy.

Theſ. The Crime, whoſe Expiation Death muſt prove,
Declare.

Phæd.

Phæd. 'Tis 'cauſe I live.
Theſ. Do theſe Tears move
No whit thy harder Heart?
Phæd. " She happy dies
" Whoſe Death is waited on by weeping Eyes.
Theſ. She ſtill perſiſts in ſilence: yet what ſhe
Denies to utter, from her Nurſe ſhall be
By Whips, and clogging Chains enforc'd; in Bands
Of Iron quickly bind her guilty Hands,
And on her Back redoubled Stripes impoſe,
'Till ſhe this Secret of her Mind diſcloſe.
Phæd. Hold! I'll confeſs't my ſelf.
Theſ. Why turn'ſt aſide
Thy ſadder Looks? And with thy Veil do'ſt hide
Thy Tear-dew'd Cheeks?
Phæd. Be Witneſs, O thou, Sire,
Of Heaven-thron'd Gods, and thou, whoſe radiant Fire
Ætherial Light begets: On whoſe bright Ray
Depends the Luſtre of our Houſe and Day.
By no Temptations could we be inclin'd,
Nor could or Threats, or Steel inforce my Mind,
Although my Body ſuffer'd Violence:
Whoſe Shame's Pollution now my Blood ſhall cleanſe.
Theſ. What Villain was't durſt thus our Honour wrong?
Phæd. One whom you leaſt imagin ſhould.
Theſ. I long
To hear him nam'd.

Phæd. This Sword will tell, which by
Thy brutiſh Raviſher (with the loud Cry
Of People that came paſſing to our aid,
Frighted) was left, as hence his Flight he made.
Theſ. What ſee I, Wretch! what Prodigy behold!
[2] The Royal Ivory markt with Studs of Gold,
Grace of th' *Actæan* Name; but of his Guilt,
The curſed Evidence, ſhines in the Hilt.
Where is the Villain fled? 95
Phæd. Theſe Servants here
Beheld him ſwiftly flying, wing'd with Fear.
Theſ. O ſacred Piety? O *Jove!* Who bears
The Rule, and guid'ſt the Motions of the Sphears.
And thou, who hold'ſt in Seas the ſecond Reign,
Whence ſprings the Taint of this accurſed Strain?

(2) *The Royal Ivory mark'd with Studs of Gold.*] The *Athenians* were extremely vain-glorious of their conceited Original, boaſting themſelves *Autochthones*, born out of the ſame Land they inhabited, as the Graſhoppers were; and therefore to ſhew the Antiquity of their Birth, they commonly us'd to wear in a Lock of their Hair a little Figure of a Graſhopper in Gold. But tho' this manner of wearing them in the Locks of their Hair were taken up by the generality of the People, yet the King and Princes of *Attica* wore this diſtinctive Mark in the Hilts of their Swords, which were moſt commonly of Ivory: Whence *Ovid*, ſpeaking of *Ægeus* his diſcovering of *Theſeus* to be his Son, ſays,

Pater in capulo gladii conſpexit eburno
Signa ſui generis. ——

As *Theſeus* here by the Hilt of his Sword diſcovers his Son *Hippolytus*.

Seems

Seems he in *Greece*? Or near the Desart Head
Of *Taurus*? Or the Banks of *Phasis* bred!
" A vicious Kind to its first Rise turns back,
" And base Blood shews of its foul Spring the Track.
Those fierce Viragoes *Venus* chaster ties,
And the strict Laws of Wedlock do despise.
Their Virgin Shames exposing to the rude
Embraces of a lustful Multitude.
O the curst Fate of such a vicious Race!
Whose Manners better by no change of Place.
Even Beasts incestuous Coiture disclaim,
The Laws of Kind preserv'd by inbred Shame.
Where's that feign'd manly Look that seem'd t'affect
The Antient Garb and Manners? Grave Aspect?
" Deceitful Life! Who thy hid Sense can find?
" That mask'st with a fair Face, a deform'd Mind.
" The impudent Shames modest Blushes wears,
" The Ruffian Meekness; Irreligion bears
" The shew of Piety; and Truth, Deceit
" Seems to affect; Hardship th' Effeminate.
Didst thou reserve thy self for me, thou rude,
And undefil'd Inhabitant o'th' Wood?
And seem'd it fit thy Manhood to begin,
By wronging of my Bed? By such a Sin?
Now, now, I gladly thank the Heavenly Powers,
Antiope fell by this Hand of ours.
That while for Stygian Deeps we were design'd,
We thy own Mother left thee not behind.

Go

Go where thou wilt, to unknown Nations fly,
Get thee to Lands the moſt remote, that ly
From all the World divided by huge Seas;
[3] Though thou *deſcend to the* Antipodes,
Or climb (to find thee out ſome obſcure Hole
To hide thee in) above the high-rais'd Pole.
And ſee Snows, Storms, and the fierce Northern Wind
Beneath thee bluſter; Vengeance yet ſhall find
Thee out; through all thy lurking Holes I'll trace
Thee Fugitive, to the moſt diſtant place
Where yet no wandring Foot e'er found Acceſs.
Although immur'd within ſome Rocks Receſs;
Dark and abſtruſe; I'll ſearch and find thee there,
No place ſhall hinder my Purſuit: And where
Arms cannot reach thee, Curſes ſhall. Do'ſt know
From whence we came? —— Dread *Neptune* did beſtow
This Boon on us, that we Three Pray'rs ſhould make,
To which he'd ſign; [4] and by th' *adjur'd Lake*

(3) *Though thou deſcend to the Antipodes.*] *Seneca*, in the Original, does not expreſly mention the Antipodes; tho' he plainly points out the place for them, when he ſays,——*Orbemque noſtris pedibus obverſum.* Wherefore *Dalrius* hereupon notes, *admiſiſſe videtur Antipodes.* Not doubted of by *Strabo*, *Mela*, and moſt of the antient Geographers; nor by *Cicero*, and *Pliny* diſown'd, plainly aſſerted by *Pythagoras* and *Plato*. And therefore without leave of *Lactantius*, and the good S. *Auſtin*, we have here made bold to uſe the Word, as beſt expreſſing the meaning of *Seneca* (partly a Pythagoriſt) who ſeems, not even in thoſe days, to have been ignorant of a Truth ſo univerſally ſince confirm'd by modern Experience.

(4) ——*By th' adjured Lake*
Of Styx *confirm'd his Vow.*——] It is fabled of the Gods, that when they would ſolemnly aſſure the Performance

mance of their Promiſes, they confirm'd it by ſwearing by the Waters of *Styx*. Which was an Oath ſo ſacred among the Deities, that the Violation thereof was puniſhed by their Forfeiture of Heaven, and Excluſion from the Banquets of the Gods, caſt into a dumb Lethargy for a Year, and after that for Nine more, before they could be reſtor'd to their priſtine Condition, as *Heſiod* in *Theogonia* declares. The reaſon of this divine Honour attributed to *Styx* proceeds from hence; for that *Victoria*, one of her Daughters (ſhe had Three more, *Vis*, *Robur*, and *Zelus*) aſſiſted *Jupiter* againſt the rebellious *Titans*; or for that *Styx* her ſelf diſcover'd to him the Conjuration and Conſpiracy of the Gods, who intended to have bound him, and delivered him up to his Enemies. And therefore *Jupiter* in a grateful Memorial of the Benefit, order'd that the Gods ſhould make their ſolemn Oath by the Waters of *Styx*. The Ceremony us'd in taking it, ſee likewiſe deſcrib'd by *Heſiod*, as aforeſaid. This being the Poetical Ground of this Fiction; the Phyſical is thus given by *Ariſtotle*, in the Firſt Book of his Metaphyſicks, *cap.* 3. *Thales* (ſays he) *aſſerted Water to be the Principal of all things; and ſo thought moſt of the antient Naturaliſts and Theologues, declaring* Oceanus *and* Thetis *to be the Parents of Generation,* καὶ τὸν ὅρκον τῶν θεῶν ὕδωρ, *and that the Oath of the Gods was Water, and that Water by the Poets call'd* Styx. *Now* (as he goes on) *That is moſt honourable which is moſt antient; and therefore an Oath taken by that which is ſo, is moſt honourable. Thus diſcours'd* Thales (ſays he) *touching the Prime Cauſe.* I ſhall only add, that this *Stygian* Oath was not only taken as a cœleſtial Teſt by the Gods, but aſſum'd and impos'd likewiſe by Men. For the hairbrain'd *Cleomenes*, in his Quarrel againſt *Demaratus*, King of *Sparta*, inſtigating the *Arcadians* to aſſiſt him, obliged the chief of thoſe who adher'd to him, to take an Oath of Fidelity by the Waters of *Styx*, whoſe Spring was in the City *Nonacris* in *Arcadia*, whither he had ſummon'd them to make their Appearance. As *Herodotus*, in his Sixth Book, or *Erato* delivers the Story.

Of Styx, confirm'd his Vow. O now make good
This thy ſad Gift, thou Ruler of the Flood!
No longer let *Hippolytus* the Light
Of Day behold; but to the Shades of Night,
Curſt by his Father, in Youth's Prime deſcend.
To me this execrable Aid extend!

Had

Had we not been by weighty Ills oppreſt,
We never had enforc'd this laſt Requeſt.
When in *Tartarian* Deeps by *Dis* inchain'd,
This Vow we ſpar'd, from this laſt Wiſh abſtain'd.
[5] *Kind Father*, now thy promis'd Boon fulfil.
Why tarry'ſt thou? Why are the Seas yet ſtill?
Let Cloud-compelling Winds blow Night on Day,
And take the ſight of Heav'n and Stars away.
Unſluce the Main, and let the watery Flood
Riſe high, and ſwell; big with a monſtrous Brood.
[*Exit.*

CHORUS.

[6] Great Parent of the Deities,
Nature! And thou who rul'ſt the Skies!
By whom the Star-imbelliſh'd Heaven
Is with a rapid Motion driven;
Who guid'ſt the Planets, and the Poles
On nimble-turning Hinges rowls.

(5) *Kind Father.*] Tho *Ægeus* be commonly reputed the Father of *Theſeus*, yet *Neptune* is likewiſe by others ſaid to be his Father, and here own'd for ſuch by *Theſeus*. The Story *Apollodorus*, *l.* 3. thus delivers: *Pittheus*, by the Advice of the Oracle, gives his Daughter *Æthra* in Marriage to *Ægeus*, being then drunk: The ſame Night, (being that of the Wedding) *Neptune* makes court to her, and gains her Bed; at which time he is reported to have begotten *Theſeus*; confirm'd by the *Greeks*, as well Poets as Hiſtorians, See beſides *Plutarch*, *Meurſius in Theſeo.*

(6) *Great Parent of the Deities,*
Nature!——] In this invocation of Nature, our Author ſeems to have imitated the antient *Orpheus*; in one of whoſe Hymns ſhe is thus addreſs'd to:

Ὦ φυσὶς παμμήτειρα θεὰ, πολυμήχανη μῆτις.

Nature of all the great Dædalian *Mother,*
Eternal Deity!

To which *Seneca* ſeems here to add ſomething yet more ſuperlative, by giving her the Title of *Magna Parens Deûm!* And tho' that Expreſſion be by ſome ſeemingly extenuated, by interpreting the word *Deûm* to mean no more than the Stars and Planets, which by the Stoicks were reputed Deities; yet how *Seneca* can be elſewhere excus'd, where he ſays (*Quæſt. Natur. l.*2. *quæſt.* 45.) *Vis Deum Naturam vocare? Non errabis.* I ſee not. For to make uſe of what *Lactantius* thereupon obſerves, he comprehends under one Name, *Res diverſiſſimas, Deum & mundum, Artificem & opus.* confounding the Almighty Creator with the Creature. But ſee theſe bold Stoical Extravagancies fairly moderated by *Lipſius*, in his *Phyſiolog. Stoica, lib.* 1. *Diſſert.* 5. and learnedly refuted by the Honourable Mr. *Boyle*, in his *Free Enquiry into the vulgarly receiv'd Notion of Nature.*

So great a Care why do'ſt thou prove
T'inform thoſe reſtleſs Spheres above!
That now the hoary Froſt bereaves
The Woods and Foreſts of their Leaves.
Now Shade to every Shrub returns;
Now fiery *Leo Ceres* burns;
Now milder Autumn does aſſwage
The Rigour of his ſcorching Rage.
And yet great Monarch of this World
(By whom the juſt-pois'd Orbs are hurl'd
Round 'bout their Centres) ſeem alone
Of Mortals ſo neglectful grown,
As if by thee no Thought were had,
To help the Good or plague the Bad!
" Chance without Order does command
" Th' Affairs of Men; and with blind Hand

" Her

" Her ill-plac'd Bounties does diſpence,
" Whilſt Luſt triumphs o'er Innocence.
" Fraud does in Courts of Princes reign,
" And 'tis the Peoples giddy vain
" With Power baſe Abjects to inveſt,
" And whom they honour, ſoon deteſt.
" Sad Virtue reaps an unjuſt Meed,
" And Chaſtity's oppreſt with Need.
" Whilſt viciouſly potent grown,
" Th' Adulterer does climb a Throne.
Vain Modeſty! Deceitful Grace!
But ſtay; what News with nimble pace,
Is this the haſty *Nuncius* bears?
His ſad Cheeks ſtain'd with falling Tears.

Act IV. Scene I.

Enter NUNCIUS and THESEUS.

NUNCIUS.

O The hard Fortune of a ſervile ſtate!
Forc'd to be *Nuncius* of ſo ſad a Fate.

Theſ. Fear not the worſt of Croſſes to diſcloſe,
I have a Breaſt not un-inur'd to Woes.

Nunc. Voice to ſo great a Grief my Tongue denies.

Theſ. On our cruſh'd State what heavier Burthen lies?

Nunc.

Nunc. Hippolytus, ah me! Is dead—dead—
Theſ. He
Long ſince hath been as a Son dead to me.
Now, as a Raviſher, at length he's dead.
But ſay the manner how.
Nunc. As hence he fled
With nimble ſteps, his harneſs'd Steeds he fits
Unto his Chariot, rein'd with curbing Bits.
When muttering much unto himſelf, the Land
That bred him curſing; oft with heav'd up Hand,
He cries, O Father! Then with Whip conſtrains
His Horſes ſpeed, and ſlacks their checking Reins.
When ſtrait, the Sea, like a huge Mountain ſwelling,
Roſe to the Stars, no breath of Wind compelling.
No Storm in any part of Heav'n was heard,
The Waters, with a ſelf-rais'd Tempeſt ſtir'd.
Not ſo *Sicilias* ſtorm-vex'd Ocean raves,
Nor work the Seas with ſuch high-going Waves
At *Corus* Blaſts, when Rocks their Fury dread,
And their white Spry ſtrikes ' *Leucad*'s miſty Head.
The Sea a watry *Pelion* now appears,
Big with a Monſter, which to ſhoar ſhe bears.
Nor to wreck Ships is this wild Tempeſt meant,
The Land it threatens: Billows thither bent

(1) Leucad's *miſty Head.*] *Leucas* is a Promontory of *Epirus*, commonly call'd *Capo S. Nicolo*, and a Town upon it of the ſame Name; juſt againſt which lies the Iſland *Leucadia*. It is ſaid to have taken its Name from a certain Youth ſo call'd, whom *Apollo* would have made a Rape of, who flying his Purſuit, threw himſelf from thence into the Sea, as *Servius*, on the Third of his *Æneis* tells us. Of this *Leucadian* Rock *Joſ. Scaliger*, in his Lections upon *Auſonius*, will give the Reader an ample account.

Roll

Roll ſwiftly: Nor know we with what ſtrange Birth
They labour; or what Miracle the Earth
Would ſhew the Stars. The toiled Waves appear,
Preſt with a Burthen which they groan to bear.
[2] That ſeems ſome Iſland from the troubled Seas,
Rais'd to augment the numerous *Cyclades*.
[3] In Waves the *Epidaurian Fane* lies drown'd,
The Rocks, by *Scyron*'s Villanies, renown'd,
And *Iſthmos*, which two Seas imbrace; whilſt we
This with Amazement view, behold the Sea
Begins with horrid Bellowings to reſound,
Which the remugient Rocks do eccho round.
A big-ſwol'n Head, froath'd with a briny Spry,
Vomits the Sea's ſalt Charge alternately.
As ſome [4] huge Whorlpool rowl'd through Deeps about;
From whiſtling Trunk the gulped Stream does ſpout.

(2) *Seems ſome Iſland from the troubled Seas,*
Rais'd t'augment the numerous Cyclades.] He hints in this place at a ſtrange Prodigy happening about the time of his writing this Tragedy, when an Iſland (never before ſeen) rais'd it ſelf with Noiſe, Smoak, and Flame, out of the Waves of the *Ægean* Seas, among the *Cyclades*, to which he compares the bulky Vaſtneſs of this marine Monſter. See more in the Preface to theſe Tragedies.

(3) *The* Epidaurian Fane.] *Epidaurus* was a City in *Peloponneſus*, near the Promontory *Spiræum*, in the Eaſt of the *Argian Province*, hemm'd on one ſide with Rocks, on the other with the Sea; in which was the famous Temple of *Æſculapius*; and from thence, according to *Sophianus*, called *Æſculapio*, by *Niger Pighinia*, ſays *Ferrarius*.

(4) *Huge Whorlpool.*] A ſort of Whales ſo call'd by our own Seamen, having (as *Pliny*, *l.* 9. *c.* 6. deſcribes them) *Ora in frontibus; idcoque ſummâ aquâ innatantes in ſublime nimbos efflant.* Where we

we may obſerve, that what *Pliny* calls their *Ora*, is a hollow Trunk in their Foreheads, out of which they ſpout vaſt ſtreams of Water, able to indanger a Ship within their reach; which kind of Whale the *Greeks* called φυσητὴρ and φύσης, and by *Hermolaus*, *Flatores*, expreſſing both the Names. See *Jo. Gerard. Voſſius de Origine & Progreſſu Philoſophiæ*, *l.* 4. *c.*20. This Trunk of theirs Naturaliſts call their *Fiſtula*, which I have expreſt by their *Whiſtling Trunk*; for tho *Seneca* here makes the *Phyſeter Fluctus ore refundere*, that ſeems to be a Miſtake; for he does it by his *Fiſtula*. And therefore *Delrius* endeavours to excuſe his Countryman, by reading the Verſe after this manner. *Fluctus refundens, ore Phyſeter capax*; where the *Ore capax* hath no reference to *refundens*; but is meant to imply the large ſize of his Head; by which he exceeds any other ſort of Whale. And for this reaſon by the *Italians* it is called *Capidio*, and *Capidoglio*.

And now the Waters, breaking with a Roar,
Diſcharge the dreadful Monſter on the Shore.
Our Fears exceeding: the Waves ruſhing on,
Threat to the Land an Inundation,
Following their monſtrous Birth: We ſhook for fear.
Theſ. Say yet what ſhape did this ſtrange Monſter bear?
Like to a Bull he ſeem'd above the Breaſt,
Advancing his green Front and curled Creſt,
With briſtled Ears, and party-colour'd Horn,
Such as the Ruler of the Herd adorn;
Or thoſe that live in Seas; who from his dire
Throat vomits Flames, as his Eyes ſparkle Fire.
His Neck, diſtinguiſhed with azure Spots,
Swelling with brawny Rolls, and fleſhy Knots.
His wide-ſtretch'd Noſtrils ſnort; green Moſs his Breſt,
And, Dulaps like, a Pectoral inveſt.

His Sides with red diſtain'd: and where they end,
The reſt does in a monſtrous Fiſh deſcend,
Big as a mighty Whale, which in the Main
[5] Swallows down Ships, and caſts them up again.
The Land ſhook; Cattel, at the Noiſe afeard,
Ran 'bout the Fields; the Shepherd left his Herd.
Wild Beaſts forſook their Coverts; Fear poſſeſt
With chilling Cold each Hunter's bloodleſs Breſt.
Hippolytus undaunted yet remains,
Curbing his Horſes in with hard-born Reins;
And to their Fears exciting Words applies.
A way through broken Rocks to *Argos* lies
A long the Shore. The Monſter here makes halt,
Whets his keen Rage, and arms for the Aſſault.
When after a ſhort Prelude with his Ire,
Finding his chafed Courage to aſpire;
The Ground ſcarce touching, forth he ſwiftly flies,
And fronts the trembling Steeds with glaring Eyes.
Whom the brave Youth thus charges, undiſmaid,
With thundring Voice, and Looks that Wrath diſplay'd.

(5) *Swallows down Ships, and caſts 'em up again.*] Though *Pliny* affirms the Whale, call'd *Priſtis*, to ſwallow down Ships; yet the learned *Scaliger*, in his 104th Exercitation againſt *Cardan de Subtilitate*, affirms it to be a thing incredible, in that the gutural paſſage of the greateſt Whale is not of the wideneſs of half a Foot.

Vain

Vain Fears my manly Mind can ne'er ſurprize,
(6) To *foyl Bulls*, was my Fathers Exerciſe.
With that the frighted Horſes hurry on
The whirling Chariot, and diſtracted run,
Where e'er their Fear their wilder Fury drives;
Quitting the Road, they climb the rocky Clives.
But, as a Pilot, leſt rough Seas o'erwhelm
His Bark, with all his ſtrength belays the Helm,
And breaks with Art the ſwelling Waves; ſo here,
In rugged ways does he his Chariot ſteer.
Now holds his Horſes in, now as they skip,
And fling about, corrects them with his Whip.
His Foe purſues him ſtill with equal pace,
Now ſiding him, now charging Face to Face;
Provoking Fear on every Hand: And now
Further he could not go; for with fierce Brow
Confronting him, the Sea-born Monſter ſtands.
His frighted Horſes breaking all Commands,
Plunge to get looſe; and rearing bolt upright,
Throw to the ground their Maſter, who (ſad Sight!)

(6) *To foyl Bulls was my Father's Exerciſe.*] He refers to the Story of the *Marathonian* Bull, and that of the *Minotaur*, both vanquiſhed by *Theſeus*. The firſt ſent by *Neptune* to plague and ravage *Attica*; or, (as *Apollodorus*, *l.* 2. reports) vanquiſhed firſt by *Hercules* in *Crete*, and from thence brought into *Peloponneſus*, at the Command of *Erictheus*; who when let looſe, paſſing the *Iſthmos*, made Havock and Spoil in all the Country about *Marathon*; whereupon *Theſeus* deſirous to ſignalize his Name by his Defeat, attack'd him ſingly, when the whole Country durſt not attempt it; and having maſter'd him, brought him alive into the City of *Athens*, and there offer'd him up as a Sacrifice to *Minerva*, as *Pauſanias in Atticis*, or as *Plutarch* in his Life, and *Diodorus Siculus* affirm to *Apollo Delphinius*. His Defeat of the *Minotaur* is more generally known, and already elſewhere remarked.

Falling, lies fetter'd in th' intangling Reins,
Which bind him faſter ſtill the more he ſtrains.
His Steeds perceiv'd the ſad Diſaſter ſtrait,
And with the Chariot (wanting now its Weight,
And wonted Driver) where Fear ſpurs them, run.
So the illuſtrious Chariot of the Sun,
(Miſſing its proper Guide) diſdaining Day
Should know the Rule of an uſurped Sway,
Threw from the Skies the erring Charioteer.
His Blood the Fields diſtains; rough Briars tear
His Hair away; daſht 'gainſt the Rock, his Head
Rebounds; with many Wounds disfigured.
The hurry'd Wheels his dying Members rake,
At length his trailed Corps on a burnt Stake
Caught by the Groin, ſtuck faſt; the Chariot found
A ſtop a while; its Lord transfix'd: the Wound
The Horſes checkt: at length, at once, Delay
And their poor Lord, ſtraining, they tear away.
His half-dead Fleſh the thorny Brambles ſcratch,
And every Shrub ſome piece of him does catch.
His mournful Servants running every way
About the Fields, about the Thickets ſtray,
And follow where they ſee their Maſter trail'd
With a long bloody Track the Earth ingrail'd.
His tyr'd Hounds howling, trace his Limbs; nor yet
With all their Search could his ſad Mates complete
His mangled Corps. Meets Beauty with ſuch Grace?
He who but lately held the Second Place

With

With thee in Empire, thy Crown's Heir deſign'd,
Who, like the Stars, in glorious Luſtre ſhin'd,
With recollected Limbs, defac'd and torn,
Now piece-meal to his Funeral-Fire is born.
Theſ. How ſtrongly powerful Nature doſt thou bind
The Hearts of Parents! How by thee inclin'd,
Though 'gainſt our Wills! For him, whoſe guilty Head
I lately doom'd to Death; I grieve now dead.
Nunc. " For what he wiſh'd done, none grieves honeſtly.
Theſ. " It is the height of Infelicity,
" When ev'n our Wiſhes prove our Curſes.
Nunc. But
Why griev'ſt thou for him, if thou lov'ſt him not?
Theſ. Not that I've loſt him grieve I, but that I
The Cauſe ſhould be, he ſuch a Death ſhould dye.

CHORUS.

What turns th' Affairs of Mortals Wheel
About! Small things do hardly feel
The Rage of Fortune; what is low,
Heavens high Hand ſtrikes with a ſlight Blow.
Sweet Peace in obſcure Manſions keeps,
A Cottage yields untroubled Sleeps.
When Turrets that to Clouds aſpire,
Feel the rough Tempeſts ſtorming Ire.
Moiſt Vallies dread not Thunders Stroke,
When *Caucaſus* high Crown is broke

With Heaven's Artillery; great Hights
Jove in a jealous Anger ſmites.
No Storms *Plebeian* Roofs do rock,
Courts only feel the Thunders Shock.
Fortune, with doubtful Wings, ſtill flies,
And Faith with all Men falſifies.
He who late fled the Shades of Night,
And now enjoys the Day's clear Light,
Wails his return; finds his own Court
Worſe Hell than his ſad *Stygian* Port.
Great Goddeſs of th' *Athenian* State!
That *Theſeus* with unwonted Fate
Reviews the Heav'ns (the *Stygian* ſhore
Declin'd) thou ow'ſt no Soul the more
To thy rapacious Unkle; he
His Number ſtill complete does ſee.
What mournful Voice invades my Ear?
What means mad *Phædra* with a drawn Sword here?

Act V. Scene I.

THESEUS, PHÆDRA, CHORUS, and Servants.

THESEUS.

WHAT Fury to thy grief-pierc'd Soul adds Stings?
Why this drawn Sword? Whence is't this Paſſion ſprings?
What mean theſe Outcries? And theſe Tears you ſhed
Over the hated Reliques of the dead?
Phæd. Me, me, thou King of Waves, invade 'gainſt me
Send forth the horrid Monſters of the Sea.
Whatever *Thetis* in her inmoſt Deeps,
Or in its utmoſt Waves the Ocean keeps.
Unlucky *Theſeus!* Thou, who to thy own,
Still fatally revert'ſt! * Father and Son,
By thy return, both ſuffering; born to prove
Thy Houſe's Ruine! In thy Hates or Love
Unto thy Wives equally hurtful; thus
Do I behold thee, dear *Hippolytus!*

* *Ægeus* his Father miſcarrying upon his return from *Creet*; his Son upon his return from Hell.

And did I make thee such? These Limbs of thine
What [1] *Scinis* or [2] *Procrustes* did disjoyn?
Or hath the *Cretan* Bull (that makes the round
Of the *Dædalian* Labyrinth resound
With horrid Bellowings) mangled thus, and torn
Thy tender Body with his goring Horn?
Ah me! Where is thy Beauty fled? the Light
Of thy fair Eyes, my Stars! Set in dark Night?

(1) *Scinis.*] The Name of a notorious and mercileſs Robber; by the *Greeks* written *Sinis* and *Sinnis*; by the *Latins*, *Scinis*, who way-laying Travellers paſſing by the *Corinthian Iſthmus*, after he had ſpoiled them of their Goods, bound them Arms and Legs to the Branches of two Pines bent down by force to the ground; which jerking back to their natural place and poſition, miſerably rent in ſunder the Bodies of the poor Wretches thereunto faſtned. And for this reaſon he was called *Pityocamptes*, or the *Pine-Bender*. Which kind of Death was inflicted upon him by *Theſeus*. He was Son of *Polypemon*, by *Sylea* the Daughter of *Corinthus*; or as *Plutarch* (in *Theſeo*) reports, Son of *Canethus*, and *Heniocha*, Daughter of *Pittheus*, and conſequently Couſin-German to *Theſeus*; which he underſtanding not till after he had put him to death, being much troubled thereat, and having aſſoyl'd himſelf of his Murther, he inſtituted in Honour to his Memory the *Iſthmian* Games.

(2) *Procruſtes.*] Another inhuman and tyrannical Homicide, Son of *Neptune*, according to *Hyginus*, *c.* 38. His true Name *Damaſtes*; that of *Procruſtes* being given him *à* πρηκρούειν, which ſignifies to rack or extend by Force and Torture; for his cuſtom was to conſtrain ſuch as fell into his Hands, to be brought to a Bed which he had, and if they were longer than it, he caus'd their Legs and Feet to be cut off, till they were equal to his Bed; and if ſhorter, he caus'd their Limbs to be cruelly rack'd and forcibly extended, till they ſtretched out in even Length to it. He practiſed theſe his Cruelties, as *Diodorus Siculus* writes, at a Place in *Attica*, call'd *Corydalus*; as *Plutarch* (in *Theſeo*) at *Hermione*, as *Pauſanias* reports at the River *Cephiſſus*; at one of which places being met by *Theſeus*, he put an end to his cruel Life, by impoſing upon him the very ſame Torments he had inflicted upon others.

——— *Nec lex eſt juſtior ulla*
Quam Necis artifices arte perire ſuâ.

And

And art thou dead? Yet let thy Soul a while
Here hover, and my laſt Words hear: Nought vile
Will we now ſpeak: This Hand, and 'tis but right,
Shall with due Puniſhment thy Wrongs requite.
And this revenging Steel ſtrike through my Breſt,
And me, at once, of Life and Crime deveſt.
Then through *Tartarean* Lakes, dark *Styx*, and through
The flaming *Phlegeton* we'll thee purſue.
—But firſt thy Ghoſt appeaſe we; thus I ſpread
My Hairs on thee, thus tear them from my Head.
It was not lawful that we Souls ſhould joyn,
But ſure we may joyn Fates: Thus I'll be thine.
If then thou'rt chaſt, unto thy Husband dye,
If not, unto thy Love.——Shall ever I
Guiltleſs and innocent again be led
To *Theſeus* impiouſly defiled Bed?
O Death, of my unhappy Love the ſure
Redreſs, and my Shame's expiating Cure!
To thee I fly; receive me in thy wide-
Stretch'd Arms, and in thy peaceful Boſom hide.
Hear you, *Athenians!* And thou, *Theſeus*, hear!
Worſe Father far than I a Stepmother.
Whate'er I told you were abhorred Lies,
Which from deſpis'd Affection did ariſe:
And poor *Hippolytus* is innocent
Of all thoſe Crimes my Malice did invent.

To

To charge him with, [3] *and puniſh'd wrongfully.*
* Receive this Truth due to thy Chaſtity,
And ſee my bared Breaſt ready to take
The juſt-deſerved Steel; whoſe Blood ſhall make
Atonement for thy Death.— Now learn by us
What † thou ſhouldſt do for thy loſt Son,—dye thus.

[*Falls upon the Sword.*

(3) *Puniſh'd wrongfully.*] A greater reſemblance of this tragical Misfortune of *Hippolytus*, cannot any where be met with than in that of the young Prince *Criſpus*, Son of *Conſtantine* the Great, by *Minervina*, on whom his Mother-in-Law *Fauſta*, Daughter of *Maximianus* (who, together with *Diocleſian*, had abdicated the Empire of *Rome*) madly falls inamour'd. But finding her unwarrantable Amours by him rejected, ſhe thereupon accuſes him to the Emperour her Husband, of a brutiſh Violence offered to her Perſon; which gaining too eaſie Belief with the credulous *Conſtantine*, he immediately condemns his innocent Son to dye; whoſe deplorable Tragedy a late *Italian* Wit, *Bernardino Stefonio*, hath undertaken to write. And to ſhew the likeneſs of his Subject with this of *Seneca's*, he caus'd to be plac'd in the Front or *Proſcenium* of its Theatrical Repreſentation, this following Inſcription:

IVLIVS FLAVIVS CRISPVS CÆSAR
FLAVII CONSTANTINI AVGVSTI FILIVS
EX ALEMANNICO BELLO VICTOR
TERTIUM CONSVL
FORIS PARTA PACE DOMI BELLUM OFFENDIT.
CVM FORTITER CADERE QVAM TVRPITER
FACERE MALVISSET,
FAVSTAM NOVERCAM *PHÆDRÆ*, PATREM *THESEO*
SIMILLIMOS EST EXPERTVS.
HIPPOLYTO IPSE CONSTANTIOR.

Which ſee in the Learned *P. Tarquinio Galluzzi* his DIFESA DEL CRISPO TRAGOEDIA.

* O *Hippolytus.*
† O *Theſeus.*

Theſ.

Theſ. Thou pale *Avernus!* You *Tenarian*
Caves!
And thou, dark *Lethe!* from whoſe grateful
Waves,
The wretched Souls drink ſweet Oblivion:
And ye dull Lakes, that with dead Currents run,
In Plagues eternal plunge this impious Head.
Now riſe, thou Monſter, from thy wavy Bed,
With all thoſe numerous Fries, that *Proteus* keeps
In loweſt Seas; into your gulphy Deeps
Hurry a Wretch that boaſts a Crime ſo dire,
And thou too eaſily aſſenting Sire
To my raſh Vows: Hear! I an Act have done,
That merits more than Death, murther'd my Son.
Whilſt I with Vengence a feign'd Crime purſue,
I wickedly am fall'n into a true.
Seas, Hell, and Heaven alike our Miſchiefs ſhare;
What reſts? Notorious to Three Realms we are.
For this returned we? Scap'd we from Hell free,
That we on Earth might double Slaughters ſee?
That Widower, and childleſs, both, I might
At once my Wife's and my Son's Funerals light.
O great *Alcides!* T' whom the Benefit
Of this ſad Light we owe, to Diſremit
Thy Gift again.——But on our impious Head
In vain do we invoke the Death we fled.
* Thou bloody Murderer! That could'ſt deviſe
So many ſtrange unheard of Cruelties.
Now on thy ſelf juſt Vengeance irrogate.
May'ſt thou by Pines forc'd down; by Strength
and Weight

* *To himſelf.*

Upward

Upward recoyling, torn aſunder be,
Or caſt from [4] *Scyron*'s Cliffs into the Sea.
More horrid Torments yet, where *Phlegeton*
With ſtreams of Fire ſurrounds the damn'd, are known,
And we have ſeen: Thoſe Plagues, that place full well
To us belong: Make room ye Ghoſts of Hell.
On me the weighty Stone impoſe; and eaſe
The wearied Hands of old * *Æolides*.
Let couſening Streams my thirſty Lips deceive,
Now let the greedy Vulture † *Titius* leave,

(4) Scyron's *Cliffs*.] *Scyron* was an inſolent murdering Thief, who out of a ſignal, and ſingular kind of malicious Pride, poſting himſelf in the Streights that lead from *Megara* towards *Corinth*, caus'd ſuch as paſs'd by that way to come and waſh his Feet, and while they were doing it, ſpurn'd them with his Foot down thoſe Cliffs into the Sea. Upon account of which his notorious and flagitious Villanies, thoſe *Megarenſian* Cliffs were called *Scyronian*. But he was ſerv'd in his kind by *Theſeus*, who threw him from thence into the Sea. The Repreſentation of which Act wrought in emboſſed Work was in *Pauſanias* his days to be ſeen in the *Portico* of the Royal Palace at *Athens*, as he himſelf in *Atticis* affirms. Theſe Rocks, and the paſſage through them were at the bottom or foot of the Mountain *Gerania* (at this day call'd *Palaiovouni*) which was the lower way from *Megara*, having a very deep Precipice on the Left Hand toward the Sea, and the Mountain on the other Hand of a vaſt height above it; and is worthily (ſaith a Modern Traveller that lately paſs'd it) call'd Κακὴ Σκάλα, the bad way, for its Narrowneſs, Ruggedneſs, and danger of falling headlong into the Sea. The Road being at this day little leſs infeſted with the Ambaſſadors of *Corſairs*, than it was of old by that mercileſs Thief. See Sir *Geo. Wheeler*, in his Travels, *l.* 6. *p.* 436.

* *Siſyphus* was the Son of *Æolus*.

† *Titius* was ſaid to be the Son of the Earth; ſo *Virgil*, in 6. *Æn.* makes him; who attempting to woo *Latona* to his Embraces, was ſlain by *Apollo*, and condemn'd to Hell to feed for ever a Vulture with his Liver.

And

And on my growing Liver ever feaſt!
Reſt, dear *Perithous* his † Parent, reſt;
Unto thy torturing Wheel let me be bound,
And with perpetual motion hurried round:
Cleave Earth! And ſwallow me, thou dark Abyſs
Of Night! This way to Hell more fitting is
For *Theſeus*. Son! I follow thee. Nor fear
Thou King of Souls! Not as a Raviſher
Do I now come, but as thy peaceful Gueſt,
In thy eternal Manſions ſtill to reſt.
Receive me then!—But 'laſs! Theſe Pray'rs of mine
Are fruitleſs; nor relentleſs Gods incline;
Were it ſome Miſchief we implor'd, our Pray'r
How ſoon would they then grant, how quickly hear!
Chor. Time for thy Tears, enough reſts: *Theſeus*! now
Unto thy Son his Funeral Rites allow;
And decently his Limbs disjoyn'd and torn,
Quickly compoſe!
Theſ. O give me leave to mourn!
Hither the ſad Remainders of his dear
Lov'd Body bring; here lay 'em, lay 'em here.
Is this *Hippolytus*?——My own dire Act
I now acknowledg; deteſtable Fact!
I murther'd thee, *Hippolytus*! 'twas I,
And left my Guilt ſhould want a double Dy;
Or I an Acceſſory to my Sin,
Unto my Aid I call'd my Father in.

† *Ixion* was the Father of *Perithous*.

Now

Now ſee for what thou didſt his Help engage!
O what a Croſs is Orbity to Age
Broken with Sorrows! In thy Arms imbrace
His mangled Limbs, and groveling on thy Face,
A miſerable Wretch, what yet does reſt
Of thy Sons Limbs now cheriſh in thy Breſt.
His torn and ſcatter'd Members recompoſe,
And every Limb in its due place diſpoſe.
Here, as I take it, this ſtout Arm ſhould ſtand;
Here, that ſo well could guide the Reins, this Hand;
This ſure a Part of his Left Side appears:
How much of him yet's wanting to our Tears!
Hold, trembling Hands, till this ſad Work be done;
And ſtay my parched Cheeks theſe Tears that run
From my ſwoln Eyes, whilſt I recount my ſlain
Son's Limbs, and piece his Body up again.
Here's a torn ſhapeleſs Lump: What Part of thee
It is, I know not, but ſome Part 't muſt be;
Here lay't, in this void place; there let it lie,
And that, though not its own, ſince void, ſupply.
Is this that bright ſydereal Face of thine,
That could thy Enemy to Love incline?
And is thy Beauty come to this? Dire Fate!
More cruel Love! But far more cruel Hate!
Thus at thy Father's Wiſh return'ſt thou, Son!
Of my great Parent, loe! The laſt kind Boon
Afforded me! That with repeated Cries
I thus ſhould pay thee piece-meal Obſequies.

But now commit theſe Reliques to the Fire.
Set open wide our Palace by ſo dire
A Slaughter ſtain'd; and let ſad *Athens* round
With Plaints of mournful Citizens reſound.
You, whilſt theſe here ſearch for his Limbs that are
Yet unretriev'd; the Funeral Pile prepare.
For † *her*, the Grave afford her Bones a Bed.
(5) *But lye Earth heavy* on her *impious Head.*

† *Phædra.*

(5) *Lye Earth heavy.*] It was an uſual Formulary of the antient Ethnick Superſtition in the Funerals of their dead, to wiſh for their Friends or dear Relations, the Earth might lye light and eaſie upon them; which they expreſs'd many times by ſetting up a Cippus at the head of their Graves, inſcribed with theſe four Letters S. T. T. L. i. e. *Sit Tibi Terra Levis.* This was the Practice among the *Romans.* The *Greeks*, in this Caſe, for their Friends made uſe only of this ſingle word χαιρειν, i. e. *Salvere.* On the contrary, the *Romans*, at the Interment of thoſe who, while they liv'd, had deſerv'd ill of them, or had been flagitious Criminals; their Imprecation was, *ſit (illis) Terra gravis*; by which they not only imply'd their Preſſure by the Weight of injected Earth thrown upon them, but their Obnoxiouſneſs to the Bonds and Fetters of veneficious Incantations, under which their Ghoſts were ſuppoſed to lye burdened under laſting Night, without hopes of *Evocation*; whence yet the *Umbræ Felicores*, as *Quintilian* (*Declam.* 10.) terms them, had the Privilege to be ſometimes diſmiſs'd. The *Greeks*, upon this Occaſion, made only uſe of this ſolemn Word of Imprecation, οἰμωζειν, i. e. *Diris devovere*; as I find obſerv'd by my ſometime moſt dear and learned Friend *Thomas Stanley*, Eſq; in his *Anecdodate Scholia*'s upon *Callimachus*, particularly on his Third Epigram *in mortem Timonis.* See further as to this matter *Gutherius de Jure Manium, l.* 2. *c.* 13. *Kirkmannus de Funeribus Roman. l.* 3. *c.* 9. and *Meurſius* upon the ſame Subject, *Libro ſingulari, c.* 43.

FINIS.



TROADES;

OR THE

Royal Captives.

A

TRAGEDY,

Written Originally in *Latin*

By *LUCIUS ANNÆUS SENECA*,

The PHILOSOPHER.

Engliſhed by

Sir *Edward Sherburne*, Knight.

WITH

ANNOTATIONS.

——*Res Aſiæ, Priamique evertere Gentem*
Immeritam, viſum eſt ſuperis.——

Virg. Æn. 3.

LONDON: Printed in the Year 1701.



THE

ARGUMENT.

TROY *yet in Flames, freſh Grief from*
old Grounds ſprings,
Revenge not ſatisfy'd: fierce Phthia's *Kings*
Offended Ghoſt Polyxena *demands*
As his vow'd Bride, be ſlain by Pyrrhus
Hands.
Diſputes 'bout this he with Atrides *bands,*
Ended by Chalcas; *who, Great* Hector's *Son*
Says muſt from Cæa's *Tower be headlong*
thrown.
So what is ſaid, is done.



p. 213.

TROADES.

H. V. Tuche Sculp

TROADES.

ACT I. SCENE I.

Enter HECUBA.

WHO truſt in Thrones, in proud *Eſcurials* reign,
Nor fear the [1] Eaſie Gods, poſſeſt with vain
Credulity of a ſtill proſperous State,
Me let him look on, and thee *Troy!* By Fate

(1) *Eaſie Gods.*] As *Seneca* here calls them, *Leves Deos*, (which we render *eaſie*, that is, ſoon turn'd and wavering) ſo *Juvenal* calls them *faciles*: *Claudian*, *in* 2. *Ruffin. inſtabiles Deos*, *& lubrica Numina*, in theſe Verſes,

Deſinat elatis quiſquam confidere rebus,
Inſtabileſque Deos & lubrica Numina diſcat.

Truſt not to elate Fortune, but be wiſe,
Doubt th' eaſie Gods, and wavering Deities.

Than which nothing can come nearer to the ſenſe and meaning of our Author. *Gronovius* yet will not have this Epithet to be, by *Seneca*, applied or appropriated to the ſuperiour Deities, but to ſecond Cauſes working under them, that is, to Fortune or Chance: *Dii leves* (ſays he) *fortuna inconſtans & mutabilis.*

A greater Document was never ſhown
On what a ſlippery Hight Pride ſtands! O'er-thrown
Is [2] *Aſia*'s ſtrong Support, of [3] *God-like Hands*
Th' *egregious Labour*; under whoſe Commands

(2) Aſia's *ſtrong Support.*] Not to be underſtood in its largeſt Extent, as taken for the (then) Third part of the World; (by Geographers call'd *Aſia Major*) but of ſo much as was compriz'd under the Name of *Aſia Minor*, containing all that Tract of Land, which the *Turks* (at this day) call *Anatolia*, divided into four Parts, of which the greateſt, towards the Weſt and the *Ægean Sea* (more properly call'd *Anatolia*) hath in it the Countries of *Bithynia*, *Paphlagonia*, *Myſia*, *Phrygia*, *Lydia*, *Æolis*, *Ionia*, *Caria*, and the greateſt part of *Galatia*. That towards the North and the *Euxine* Sea (call'd at preſent *Amaſia*, and by the barbarous People *Rum*) comprehends *Pontus*, *Cappadocia*, and the reſidue of *Galatia*. The third and Southerly part (now call'd *Caramania*, by *Ortelius*, *Cottomanidia*) lying along the *Mediterranean* Sea, contains the ſeveral Provinces of *Cilicia*, *Pamphylia*, and *Lycaonia*. The fourth and Eaſterly Part, which is ſtretch'd as far as *Euphrates*, (and, according to *Baudrand*, in *Ferrarius*'s *Lexicon*, at this day call'd *Aladuli*) contains all that Tract of Land, by the Antients call'd *Armenia Minor*. Over all which, and ſome part likewiſe of *Aſia Major*, *Priam* was Lord Paramount: Whence may be collected the Greatneſs of his Dominions.

(3) *Of God-like Hands th' egregious Labour.*] The Town was firſt built by *Dardanus*, and call'd *Dardania*; afterwards from *Tros*, *Troja*; then from *Ilus*, who much beautified and enlarg'd it, call'd *Ilium*: But the Walls were afterwards, in the time of *Laomedon*, raiſed by the hired Labour of *Neptune* and *Apollo*, as *Homer* firſt, and from him moſt of the Antient Poets have reported, or rather fabled. The Origin of which Fiction, according to *Euſtathius*, *in* 1. *Odyſſ.* ſprung from hence, *That* Laomedon *intending, for the greater ſecurity of his Royal City, to encompaſs the ſame with ſtrong Walls, made uſe, towards the building of them, of the Treaſure dedicated to* Apollo *and* Neptune. With whom *Servius*, *in* 2. *Æneid.* accords, where he ſays, *That* Laomedon, *having vow'd a certain Sum of Money to be appropriated to the Sacrifices in honour of the forementioned Deities, was conſtrain'd, upon an Invaſion of the* Myſians, *his Enemies, to divert and employ the ſame in raiſing Walls for the Defence of his City. Whence thoſe Gods are ſaid to have immur'd* Troy. *Euſtathius* gives yet another Allegory of the Fable, which is this: *The Poets* (ſays he)

he) *attribute to the Walls of* Troy, *by way of Excellence, what is requiſite and neceſſary to all manner of Maſonry, which hath need of* Neptune, *or Moiſture, to cement the Materials,* (*Stones or Bricks*) *and of* Apollo, *or the Heat of the Sun, to dry and harden the Work.*

He who cold [4] *ſeven-mouth'd Tanais* drinks, once bore
Confederate Arms; and he who does adore
The Riſing Sun, where *Tigris warm Streams* ſtain
Their Waters in the [5] *Erithræan Main*;

(4) *Seven-mouth'd Tanais.*] Though *Seneca* here gives to *Tanais* ſeven Mouths, or Out-lets, yet none of the antient *Greek* Authors do the like. *Strabo* mentions two only, which open into the *Palus Mæotis*, diſtant 60 *Stadia* one from the other. *Ptolemey* and *Pliny* allow no more. *Albertus Campenſis* (as cited by *Stuckius*, *in Schol. ad Periplum Arrian. in Pont. Eux.*) affirms them to be three; *Niger* five; but the two mention'd by *Strabo*, *Ptolemy*, and *Pliny*, ſeem to be, if not the only, the chief. *Delrius* conceives *Seneca* here makes *Hecuba* to apply to *Tanais* what is proper to *Danubius*, or *Iſter*, by way of greater *Decorum*, as being a Woman, and ignorant of Geographical exactneſs. But the Errour doubtleſs is *Seneca*'s own, who, elſewhere, in his *Natural Queſtions*, confounds *Danubius* with *Tanais*. *Danubius* (ſays he) *Sarmaticos impetus cohibens, & Europam Aſiámque diſterminans.* For 'tis not *Danubius*, but *Tanais*, divides *Europe* from *Aſia*. And this was a common Errour among the *Romans*, as is partly hinted at by *Acron*, upon *Horace*, and obſerved by the Learned Dr. *Iſ. Voſſius*, in his Notes upon *Scylax Cariandens*; and therefore with ſome caution to be laid to *Seneca*'s Charge.

(5) *The* Erythræan *Sea.*] Here again *Delrius* and ſome others, ſeem to charge *Seneca* with an Errour, for ſaying that *Tigris* diſburdens it ſelf into the Red Sea; whereas (ſay they) it falls into the *Perſian* Gulph: As if that were not a part of the Red Sea? I am ſure *Herodotus*, in his Firſt Book, expreſly affirms no leſs; And *Pliny*, *l.* 6. *c.* 24. thus delivers his Opinion touching this Matter; *Irrumpit in hac parte geminum mare terras, quod mare rubrum dixere noſtri, Græci Erythræum.* Which Deſcription of his gives me occaſion to think he reflected upon what *Manilius*, concerning the ſame matter, hath in his Fourth Book deliver'd in theſe words;

——*Sub medium Solem duo bella per undas*
Intulit Oceanus terris.——
The Ocean 'gainſt the Earth a double War
With its invading Waves infers.——

Pliny going on thus further to explain it; *In duos* (ſays he) *dividitur ſinus, is qui ab Oriente eſt, Perſicus appellatur, &c.* And that the *Perſian* Gulph was reckoned a part of the Red Sea, may be likewiſe made out by *Arrianus* in *Indicis*, p. 548. where he writes that *Nearchus*, Admiral of *Alexander*'s Fleet, ſetting out (at his Command from the Out-let of *Indus*, ſailed through the great Ocean into the *Perſian* Gulph, ἣν δὴ ἐρυθρὸν θάλασσαν μετέξιπες καλέουσι *Which ſome* (ſays he) *call the Red Sea.* And *Manilius* elſewhere, in his fore-cited Book, joyns *Tigris* and the Red Sea together, which he could not do, unleſs he meant the *Perſian* Gulph as a part thereof; as in this Verſe;

Et Tigris, & rubri radiantia litora ponti.
And *Tigris* and the Red-Seas radiant Shore.

And this may ſuffice to vindicate *Seneca*, without the help of *Ortelius* (*in Theſaur. Geograph.*) or *Geo. Merula* (*in Diſſertat. de Maribus*) from the Imputation of Miſtake in this particular. If this be not enough, the Reader may be further ſatisfied, as to the Name, Deſcription, and Extent of the Red Sea, by Monſ. *Ludolph*, his learned Comment upon his *Æthiopic* Hiſtory, *l.* 5. *c.* 2. *p.* 80, 81.

And She, whoſe Realms the wandring *Scythians* bound,
Who beats with widowed Troops the *Pontick* Ground.
[6] By Steel mow'd down, now her own Ruins Weight
Bears [7] *Pergamus*; her Tow'rs which gliſter'd late

(6) *By Steel mow'd down.*] *Exciſo ferro* is the Original Expreſſion, which I conceived could not be better render'd than by alluding to the Devaſtation of a fair Mead of its flouriſhing Crop, by the deſtroying Scythes of impetuous Mowers. So *Tertullian*, in his Book *de Pallio*, enumerating the ſeveral means of Man's Deſtruction, reckons as the laſt, *quos gladius detondit*, as if cropt or ſhorn away by the Sword.

(7) *Pergamus.*] *Pergamos, Pergamus, Pergamum*, and *Pergama*, was properly the Caſtle or Cittadel of *Troy*, as *Acropolis*, or *Cecropia*

cropia of *Athens*, *Byrſa* of *Carthage*, *Cadmea* to *Thebes*, and the *Capitol* to *Rome*. See (beſides *Servius*, in *Virgil*, *Æn.* 2.) *Bochart.* in *Canaan. l.* 2. *c.* 10. And this part of *Troy* was that more eſpecially, which *Apollo* and *Neptune* are ſaid to have immur'd and fortify'd; according to *Apollodorus Bibl. l.* 2.

With their fir'd Buildings fallen: All, All's o'erturn'd
In Flames; [8] *Aſſaracus his Palace* burn'd.
Nor Flames the Victors greedy Hands prevent,
But while yet burning, *Troy*'s for Pillage rent.
Smoak in Waves riſing takes Heaven's Sight away,
And black-burnt Cinders ſmeer the Face of Day.
Meaſuring with greedy Eye *Troy*'s long ſought Spoil
The Victor ſtands, and now his Ten Years Toil
Forgives; aſtoniſh'd at her Ruins, he yet
Scarce thinks it vincible, though won he ſee it.
The *Dardan* Wealth *Greek* Souldiers bear away;
Nor can a thouſand Ships contain the Prey.
To witneſs here I call the adverſe Pow'rs!
And * thou, once Ruler of the *Phrygian* Tow'rs,

(8) *Aſſaracus.*] *Delrius* (and *Farnaby* following him) makes him the Son of *Ilus*, but falſely; for he was not Son, but Brother to *Ilus*, according to his Genealogy recorded by *Apollodorus*, in *Biblioth. l.* 3. and *Conon*, in his Twelfth Narration. *Tros* the Son of *Erichthonius*, and Grandchild of *Dardanus*, by *Callirrhoe* the Daughter of *Scammander*, begot *Ilus*, *Aſſaracus*, and *Ganymed.* *Aſſaracus*, with his Father *Tros*, govern'd *Dardania*, and, by *Hieromnene*, the Daughter of *Simois*, begot *Capys*; He, by *Themis*, the Daughter of *Ilus*, *Anchiſes*; He, by *Venus*, *Æneas*; *Qui Trojanos Nepotes in Latinos tranſtulit*; whence *Aſſaraci Proles*, and *Aſſaraci Domus*, in *Virgil*, by way of Flattery to *Auguſtus*, and the *Julian* Family.

* *Priam.*

Beneath

Beneath the Ruins of thy Empire laid
My Countries Aſhes! and thy * Dearer Shade,
Who ſtanding, *Ilium* ſtood. Ye leſſer Ghoſts,
My Childrens numerous Souls! What ever Croſs
Hath fall'n, what Ills th' inſpired Maid foretold,
(The God belief forbidding) thoſe of Old,
Saw pregnant *Hecuba*; nor held my Peace,
Before Caſſandra, a vain [10] *Propheteſs*.
Not crafty *Ithacus*, nor *Diomed*,
Nor treacherous *Sinon*, through your Buildings ſpread
Theſe Flames; Theſe Fires are mine; and with *my Brands*
You burn. But why lamenting thus *Troy*'s Ruins, ſtands
Too long-liv'd Age? Here Wretch! look here, on theſe
(*Troy*'s an old Grief) more freſh Calamities.

* *Hector.*

(9) *The God belief forbidding.*] *Apollo* having tempted *Caſſandra* to yield to his wanton Deſires, ſhe made him a ſeeming Promiſe, provided he would beſtow upon her the Gift of Prophecy: Which the God having granted her, ſhe deny'd to make good her Promiſe. Whereupon *Apollo* not being able to recall what he had given her, added to it this Curſe; that though ſhe propheſy'd never ſo truly, ſhe ſhould not be believ'd. Hence that of *Propertius*, *l.* 3.

Certa loquor, ſed nulla fides.——

(10) *Propheteſs.*] She reflects upon the prophetic Dream ſhe had, when with Child of *Paris*, which imported that ſhe was brought to Bed of a Firebrand that would ſet all *Troy* on Flame: Of which *Apollodorus*, *lib.* 3. *Ovid. in Epiſt. Parid.* and others; whence *Paris*, by *Lycophron*, is called πευκὸν and φιτὸς, that is, a Firebrand; to which in the following Verſes ſhe alludes, where ſhe ſays,

——*With my Brands you burn.*

I ſaw (O cruel Fact!) the old King ſlain;
And, a worſe Crime, the ſacred Altars ſtain
[11] Than armed *Ajax* dar'd. When with Hands wreath'd
In's Hair, his Head reverſing, *Pyrrhus* ſheath'd
In a deep Wound his curſed Blade; which ſtrook
Up to the Hilts; when the King willing took;
Drawn forth his aged Throat, ſcarce reek'd with Blood.
Whom not the ſenſe of his extreme Age cou'd
From ſo abhorr'd a Murder once reſtrain,
Nor preſent Gods, [12] nor yet *Joves* ſacred *Fane*,
The Glory once of this now levell'd State.
[13] He to ſo many Princes Father late,

(11) *Then armed* Ajax *dar'd.*] *Ajax Oileus*, in the Temple of *Minerva*, whither *Caſſandra* fled for Refuge, raviſh'd her before the Sacred *Palladium*, or Image of the Goddeſs, which is ſaid to have turned its Eyes up toward the Roof of the Temple, in abhorrence of his villanous Act; as the Scholiaſt of *Homer*, in *Il.* V. and *Lycophron* tells us.

(12) *Nor yet* Jove's *Sacred Fane.*] The Temple of *Jupiter Herceus*, at whoſe Altar *Priam* was ſlain; which he here calls *Sacrum Regni*, that is, the *Sacrarium* (ſays *Scaliger*) *ubi inaugurandi Reges inauſpicabantur.* A Fane (ſays *Aſconius Pædianus in* 3. *in Verr.*) *eſt religioſiſſimum Templum, unde fata petuntur.* There is a difference between *Fanum* and *Delubrum*; *Fanum* being a Temple appropiate to one ſingle Deity; *Delubrum*, a place, where there were many Chappels dedicated to ſeveral Gods. *Vide Doctiſſ. Ger. Jo. Voſſ. Etymolog. Ling. Lat.*

(13) *To ſo many Princes Father.*] *Apollodorus* reckons them up thus: The Sons by *Ariſba*, his firſt Wife, *Æſacus*; by *Hecuba*, his ſecond Wife, Daughter of *Dimantes*, (or, as ſome will, *Ciſſeus*, as others of *Sangarius* and *Metope*) *Hector*, *Paris*, *Deiphobus*, *Helenus*, *Pamnones*, *Polytes*, *Antiphus*, *Hipponous*, *Polydorus*, *Troilus*. And by other Wives, *Melanippus*, *Gorgythion*, *Philæmon*, *Hippothous*, *Glaucus*, *Agathon*, *Cherſidamas*, *Evagoras*, *Hippodamas*, *Meſtor*, *Atas*, *Doryclus*, *Lycaon*, *Dryops*, *Bias*, *Chromius*, *Aſtygonus*, *Teleſtas*, *Evander*, *Cebriones*, *Melius*, *Archemathus*, *Laodocus*, *Echephron*, *Idomeneus*, *Hyperion*, *Aſcanius*, *Democoon*, *Arrhetas*, *Deiopes*, *Clonius*, *Echemon*, *Hypirichus*,

Hypirichus, *Ægeoneus*, *Lyſithous*, and *Polymedon*. The Daughters, by *Hecuba*, *Ilione*, (*Maxima Natarum Priami*) *Creuſa*, *Laodice*, *Caſſandra*, *Polyxena*. By other Wives, *Meduſa*, *Medeſicaſta*, *Lyſimache*, *Ariſtodame*. A goodly Number! Of whom we might have ſpar'd the particular Nomination, were it not that theſe Notes are chiefly intended for the ſatisfaction of the newly initiated into theſe *Delphian* Myſteries, to whom haply this kind of Poetical Heraldry may not be altogether unpleaſing. But of the Number of *Priam*'s Sons and Daughters, and the Diverſity of the various writing of their Names. See *Munkerus*, *in Notis ad Hygini Tabul. c.* xc.

Now wants a Sepulcher, [14] *and Funeral Fire*,
His Troy *in Flames*. Nor can all this Heaven's Ire
Appeaſe. To Lords, lo! *Priam*'s Daughters by
The [15] Urn are given, whom, a ſcorn'd Prize,
ſhall I

(14) *Funeral Fire.*] So *Manilius*, *l.* 4.

Priamúſque in littore Truncus,
Cui nec Troja rogus.

And *Priam* on the ſhore a headleſs Spoil,
His *Troy* in Flames, wants yet a Funeral Pile.

Which makes me believe *Seneca* was not unacquainted with *Manilius* his Writings, whom not only in this, but in ſeveral other places, he ſeems to have imitated.

(15) *By the Urn.*] It was the Cuſtom among the *Greeks* and *Romans*, to draw their Lots out of an Urn. The Lots were made of round Balls of Clay, on which the Names or Marks of thoſe that were concerned were impreſs'd, and caſt into an Urn; whence that of *Horace*, *Sat.* 1. *l.* 2.

Cervius iratus leges minitatur & Urnam.

Vex'd *Cervius* menaces the Law and Urn.

This Urn was by the *Greeks* call'd *Hydria*, and by the *Romans* likewiſe *Situla*, and *Sitella*, from its Form. And this kind of Sortition was threefold, *Diviſoria*, (which is that here meant) *Conſultoria*, and *Divinatoria*. In alluſion to this Cuſtom of the Antients, is that Fiction of the Poets touching the Diſtribution of humane Deſtiny, as to Life and Death, which they will have to be diſpens'd by this kind of Sortition. Whence that of *Horace*, ſpeaking of the Living,

Omne

Omne capax movet urna nomen. And,
Omnium verſatur urna,
Seriùs aut ocyùs ſors exitura.

And *Virgil, lib.* 6. of the Dead,

Quæſitor Minos urnam movet ——

In confirmation of which Heatheniſh Opinion, I think it not amiſs here to add what I find in *Sponius* his *Appendix* to his Antiquities and Curioſities of *Lyons*, lately publiſhed, where he gives us the Sculp of an antient Relique, being a ſmall brazen Image of *Imarmene*, or Deſtiny, plac'd upon an Urn of the ſame Metal, having under one Foot a Globe, repreſenting the World, and in her Hand a *Hydria*, or *Situla*, as it were the fatal Urn of Humanity. A like Statue *Levinus Torrentius* reports himſelf (in his Comment upon that place of *Horace* before cited) to have ſeen at *Rome*, in the Garden of Cardinal *Cæſi*, in which was one of the *Parcæ*, ſtanding with one Foot upon a Wheel, and holding in her Hands two Lots, or Scrowls, as drawn from this Lottery of Deſtiny, and underneath this word, *FATIS.*

Attend? Some one may his Wife *Hector*'s make,
Some [16] *Helenus*, [17] ſome may *Antenor*'s take: 61

(16) *Some* Helenus.] Who was *Helenus* his firſt Wife is not certainly known; (for it is that which is here meant) his ſecond Wife was *Andromache*, whom *Pyrrhus*, at his death, bequeathed to him with the Kingdom of *Epirus*. Touching which, ſee *Pauſanias*, and the Conjecture of *Delrius* upon this Place.

(17) *Some may* Antenor's *take.*] *Theano* was Wife to *Antenor*, of whom *Servius* (*in* 1. *Æneid.*) ſays, ſhe was *Venerabilis inter Trojanos Fœmina.* She is mention'd by *Homer* and *Triphiodorus.* She was Daughter, as ſome will, of *Ciſſeus*; as others, of *Dimantes.* See more of this Lady in the curious Treatiſe of *Lorenzo Pignoria*, entituled, *L'Antenore.* She was Prieſteſs of *Minerva*, and *Guardianeſs* of the *Palladium*, which ſhe brought with her from *Troy* into *Italy.* Whence *Urſatus* conceives the Original of the Veſtal Order to have ſprung. *Vide ejus Monument. Patav. p.*77. But here *Seneca* ſeems, by *Pignoria*, to be charged with Inadvertency, for ſaying ſome of the *Greeks* might ſeek to make *Antenor*'s Wife his Slave; for ſhe ſcap'd free with her Husband before the Sack and Ruine of *Troy*, as may be ſeen in *Virgil. Æn. l.* 1.

Antenor

Antenor potuit mediis elapſus Achivis
Illyricos penetrare ſinus. ———

Antenor yet could paſs the *Grecian* Hoaſt,
And ſafely land on the *Illyrian* Coaſt. G. *Sandys.*

which Favour was allowed him by the *Greeks* for his hoſpitable Civility ſhewn to *Menelaus*, *Palamedes*, *Ulyſſes*, *Atamas*, and *Diomede* (when ſent as Ambaſſadors to demand *Helen*) whoſe Lives he preſerv'd againſt the Treachery of *Antimachus* and his Crew, brib'd by *Paris* to have deſtroy'd them; as is deliver'd by an anonymous *Greek* Poet, in a Fragment ſet out by *Fredericus Morellius*, ὑπὲρ Ἑλένης, &c. (as he entitles it) *Carmen Iliacum.*

Perhaps ſome one thy Bed, *Caſſandra*, ſeeks;
I'm only a fear'd Lot to all the *Greeks*.
Ceaſe you my Captive Troops! Your Plaints forbear!
Beat with your Hands your Breaſts, with Cries the Air,
And *Troy*'s ſad Obſequies perform: Now round
Ide, that dire Judge's Fatal Seat, reſound.

CHORUS of Captive Trojan *Ladies.*

No rude Crew un-inur'd to Tears
Bid you to mourn: Succeſſive Years
Can witneſs, this w'have never ceaſt
To do, ſince firſt the *Phrygian* Gueſt
[18] *Amyclæ* reach'd, and [19] *Cybel*'s Pine
Did plow blew *Neptune*'s foaming Brine.

(19) *Amyclæ.*] A City of *Laconia*, one of the Hundred with which that Region was once beautified, built by *Amyclas*, the Son of *Lacedæmon*, (ſays *Stephanus de Urbibus*) called likewiſe antiently *Limnæ*, diſtant 20 *Stadia* from *Sparta*, to the Sea-ward, the moſt famous in all *Laconia* for the Temple of *Apollo*. In the time of *Pauſanias*, but a ſmall Town, having been twice before that deſtroyed, firſt by *Teleclus*, the Son of *Archelaus*, afterwards by the *Dorians*; what is left of it being at this day called *Vordonia*, or

or *Vordona*, according to *Ortelius*, from the Authority of *Niger*. There was another *Amyclæ* in *Italy*, between *Gaeta* and *Terracina*, ſeated on the Sea-ſhore, and giving its Name to the Bay antiently call'd *Mare Amyclanum* (at this day *Golfo di Gaeta*, and, according to *Sanfelicius* in *Ortelius*, *Mar di Sperlunga*) built by the Companions of *Caſtor* and *Pollux*, *Laconians*, and loſt by the Silence of its Inhabitants, which gave riſe to the Proverb, *Amyclas perdidit ſilentium*. The reaſon whereof ſee in *Servius* upon *Virgil*, *lib.* 10. and others.

(20) Cybel's *Pine*.] That is, the Ship wherein *Paris* ſail'd to *Greece*, whoſe Materials were cut from Mount *Ida*, which was dedicated to the Goddeſs *Cybele*, or *Cybela*, in *Phrygia*, whence the Goddeſs *Rhea* her ſelf was ſo called. *Stephan. de Urb.* makes it a City and a Temple in *Phrygia*, which gave that Name to the Goddeſs. But *Pinedo*, in his late publiſh'd Obſervations upon that Author, conceives, that inſtead of Κύβελλον Ἱερὸν, in *Stephanus*, it ought rather to be read Κύβελλον Ὄρος. Which his Conjecture he ſtrengthens from the Authority of *Strabo*, *lib.* 12. where it is ſaid, That *Rhea* was call'd *Dindymene*, from the Mountain *Dindymus*, as *Cybele* from *Cybela*: This Mountain being likewiſe taken notice of by *Ovid*, *Faſtor. lib.* 4. where he mentions together,

Dindymon & Cybelen, & amœnam fontibus Idam.
Dindimos, *Cybele*, and fount-full *Ide*.

On to our Plaints, and as we weep,
Do thou, O wretched Queen, [21] Time keep
With thy advanced Hand: whilſt we,
Skill'd in our Parts, do follow thee.

(21) *Time keep with thy advanced Hand.*] He reflects upon the Cuſtom of the Antients, among whom, in their Lamentations for the Dead (which was performed by Women, hired to ſing their *Næniæ*, or *Lugubria Carmina*) there was one whom the *Romans* call'd *Præfica*, the *Greeks*, Πρωτωδὸς, who did *Ordinare planctus*, and, as *Feſtus* ſays, *Dabat cæteris plangendi modum*, directing the others by her Voice and Hand, to keep due Order, Time, and *Decorum* in their ſeveral Parts of the ſad and ſolemn Office, which was performed both by vocal and inſtrumental Muſick. Of which, ſee more in *Kirkmannus* and *Meurſius*, *de Funeribus*, and (if you pleaſe) in *Cuperus*, *Obſervationum*, *lib.* 1. *c.* 1. The Method of this mournful Solemnity, *Seneca* hath here exactly obſerved, by making *Hecuba*, as it were, the *Præfica* to the reſt: This *Chorus* ſeeming to have been acted, not according to the ordinary,

dinary, but muſical Pronuntiation, like that which at this day the *Italians* call *Recitative*, and which they continue through entire *Drama's* and *Opera's*, even to diſguſt; as is well obſerv'd by Monſieur *Hedelin*, in his *Pratique du Theatre*, *l.* 2. *p.* 147.

Hecuba.

You faithful Conſorts of our Woe
Unbind your Treſſes: Let your Hair
About your ſad Necks looſely flow,
Powder'd with *Troy*'s warm Aſhes: Bare
Your Arms; your Veſtures, ſlackly ty'd
Beneath your naked Boſoms, ſlide
Down to your Waſts. For whoſe Bed dreſt
Vail'ſt thou, O Captive, Shame! thy Breaſt?
A looſer *Zone* your Garments bind!
Your Cries with frequent Strokes be join'd!
Hands preſt t'aſſail! Aye, now you pleaſe,
Thus habited! Now *Troades*
I know you all: Again renew
Your mournful Plaints, and ſtrive t'outdo
Th' Expreſſions common Sorrows vent,
'Tis *Hector* whom we now lament!

CHORUS.

[22] Our Locks oft torn to wail the Dead,
See! We have all unfilleted,

(22) *Our Locks oft torn.*] It was cuſtomary among the Antients, for Women, in mourning for the Dead, to tear their Hair. Of which, Inſtances are every where to be met with, in the *Greek* and *Latin* Poets; practis'd likewiſe by Men. Hence the Example of *Achilles* upon the Death of *Patroclus*, and of *Agamemnon* in *Homer*, and in *Actius* the Tragedian, as cited by *Cicero*, *Tuſcul.*

Tuſcul. 3. *Scindens dolore identidem intonſam comam.* Upon which Book the Philoſopher is, by *Cicero*, introduc'd, as ſcoffing at that fooliſh practice, *quaſi calvitio mœror levaretur.* See *Kirkman*, and *Meurſ. De funeribus.*

And 'bout our ſhoulders looſly thrown;
Upon our Heads warm [23] Aſhes ſtrown.

Hecuba.

Fill then your Hands; From *Troy* this yet
We lawfully may take; and let
From your deveſted Shoulders ſlide,
Your Garments, down on either ſide.
Now [24] bared Boſoms call for Blows.
Now, Sorrow, all thy Pow'rs diſcloſe.
Rhœtean Shores with Plaints reſound,
And *Eccho* the ſad Cries rebound:
Nor, as ſhe's wont, ingeminate
The laſt of Words, but iterate
Troy's Plaints entire; that all the Main,
And all the Heav'ns may ring again.

(23) *Aſhes ſtrown.*] This likewiſe was frequent in the funeral Ceremonies, among the antient *Greeks* and *Romans*, as well as among the *Jews*; of which the fore-cited Authors afford ſufficient Teſtimonies.

(24) *Bared Boſoms call for Blows.*] Στερνοτυπία, or beating of the Breaſt, was one of the moſt uſual Expreſſions of funeral Sorrow, and proper to the *Præficæ*, from whom the reſt of the Mourners receiv'd their *Cu*, and the manner and meaſure of their Lamentation; which here *Hecuba* preſcribes, and is anſwer'd by the *Chorus*, in the following Verſes, in all the various and ſad Expreſſions of funeral Deplorements. Which, as *Seneca* here, ſo *Cicero in* 3. *Tuſcul.* reckons up thus, *Pedores*, *Muliebres Lacerationes*, *Genarum*, *Pectoris*, *Feminum*, *Capitis Percutiones*, and calls them, *Varia & deteſtabilia genera lugendi.* For by the XII. Tables, theſe kinds of undecent Bewailings were forbidden; yet ſtill contin-

nu'd, as *Angelus Rocca in Appendice ad Bibliothecam Vaticanam*, p. 344, 345. affirms in *Sicily*, *Apulia*, and *Calabria* to this day. The Women that are hired to act this barbarous Folly being call'd in Latin *Repetentes*, and in the vulgar *Italian Repetetrici*, which he conceives ought rather to be call'd *Reputatrice*, from the *Italian* word *Reputare*, which ſignifies as much as the Latin *æſtimare*, by reaſon of the extraordinary Commendations uſually attributed to the deceaſed Party in theſe extravagant kind of Lamentations.

Now let remorſleſs Hands infeſt
With ſounding ſtrokes each ſuff'ring Breaſt;
W' are not with uſual Stripes content;
'Tis *Hector* whom we now lament.

CHORUS.

For thee our Arms we beat, and Blows
On bleeding Shoulders thus impoſe.
For thee our Heads theſe Strokes do bear,
Our nurſing Breaſts for thee we tear.
The Wounds which ſince thy Death remain
Yet green, now freſhly bleed again.
Thy Country's ſtrength! Fates *Remora!*
The tired *Phrygians* only ſtay.
Troy's Rampart! who upheld'ſt her Tow'rs
Ten Years againſt aſſailing Pow'rs.
With thee ſhe fell; one Day [25] a Grave
To *Hector* and his Country gave.

(25) *A Grave to* Hector *and his Country gave.*] From hence *Auſonius* borrow'd the Epitaph he has beſtow'd on *Hector*, in the following Diſtick:

Hectoris hic tumulus, cum quo ſua Troja ſepulta eſt,
Conduntur pariter quæ periere ſimul.

This *Hector*'s Tomb is, and his *Troy*'s as well;
Together ly they, who together fell.

HECUBA.

Turn now your Plaints; Let *Priam* too
Be wept for: *Hector* hath his due.

CHORUS.

Receive our Tears, [26] twice captiv'd King!
Thee Reigning, Fates no Croſs did bring
Single on *Troy*; twice did ſhe feel
[27] *Herculean* Shafts, twice *Grecian* Steel.
When after all the Tragic Falls
Of *Hecub*'s Race; and Funerals
Of Princely Sons; thy ſelf, in fine,
Did'ſt cloſe their Tragedies with thine.
And to [28] great *Jove*, a Victim ſlain,
Troy's Shores thy [29] headleſs Trunk ſuſtain.

(26) *Twice captiv'd King.*] *Priam* was twice made Captive, firſt by *Telamon* and *Peleus*, Sons of *Æacus*, in revenge of his Father *Laomedon*'s breach of Faith; afterwards by *Agamemnon* and *Pyrrhus*, the Son of *Achilles*; by whom ſlain. Of which, *Apollodorus*, and *Hyginus*, *de Fabulis*.

(27) *Twice* Herculean *Shafts.*] Once by *Hercules* himſelf, afterward, by *Philoctetes*, to whom *Hercules* bequeath'd his envenom'd Shafts, without which *Troy* (as the Fates had order'd it) could not have been taken; as *Pindar*, *Lycophron*, *Sophocles*, *Apollodorus*, and *Hyginus* declare.

(28) *To great* Jove *a Victim.*] Being ſlain at the Altar of *Jupiter Hercæus*, as is before noted. *Quintus Calaber*, l. 13. is the only Author who makes mention of *Priam*'s being ſlain by *Pyrrhus*, before an Altar of *Mercury*'s Ἑρμείᾳ πρὸ βωμοῦ, as it is commonly read, perhaps by miſtake, for Ἑρκείῳ. *Pauſanias*, *in Phoc.* reports, from the Authority of the Poet *Leſches*, who wrote Ἰλίου πέρσιν, (*Ilii Diva ſtationem*) that he was not ſlain before any Altar, but that *Neoptolemus*, by chance encountring him, at the Gate of his Palace, there ſlew him.

(29) *Thy headleſs Trunk.*] He alludes to that of *Virgil*;

——*Jacet ingens littore truncus.*

Upon which place *Servius* notes, that, according to the tradition of ſome of the Antients, *Priam* being taken Priſoner in his own Palace, was thence, by *Pyrrhus*, dragg'd to his Father's Monument, on the *Sigæan* ſhore, where having ſlain him, he cut off his Head, which he cauſed to be fixed upon a Pike or Lance, and carried about by the Soldiers. By whom likewiſe (as *Pomponius Sabinus* adds) his headleſs Corps was barbarouſly dragg'd up and down.

Hæc finis Priami fatorum. ——

Hecuba.

Your Tears on other Subjects ſpend,
Ye *Ilian* Dames, my *Priam*'s End
Is not to be lamented. All
Deceaſed *Priam* Happy call.
He to th' infernal Shades went free,
Not thrall'd in *Grecian* Slavery.
He ne'er th' *Atrides* ſaw, he never
The falſe *Ulyſſes* knew, nor ever
Shall [30] bow his captiv'd Neck, a Prize
In their triumphed Victories.

(30) *Bow his Neck.*] This ſhews the manner how Captives were ordered, in the triumphal Proceſſions of the Antients; which *Prudentius*, *l.* 2. *Contra Symmac*, has thus briefly deſcrib'd,

——*Currus ſummo miramur in arcu*
Quadrijugos, ſtanteſque Duces in curribus altis,
Sub pedibúſque Ducum captivos, poplite flexo,
Ad juga depreſſos, manibúſque in terga retortis, &c.

Chariots by Horſe drawn in a double Tire,
And Generals in them ſtanding, we admire,
Carv'd in high Arches, and beneath them caſt
Slaves on bent Knees, their Arms behind bound faſt.

And may ſerve to explain both theſe and the following Verſes. Who would further be ſatisfy'd, as to the particular Deſcriptions of

of the ancient Triumphs, may consult *Appian*, in his *Lybick History*; *Plutarch*, in the Life of *Æmilius*; *Josephus*, in his Seventh Book of the *Jewish* Wars; and *Zonaras*, *Annal. l.* 2. besides *Pancirollus*, and his Comentator *Salmuth*, *Alexander ab Alexandro*, and *Tiraquel* upon him, *Panvinius*, *Guichardus*, who have expresly written upon this Subject.

Nor shall his Hands, which late sustain'd
A Scepter, be behind him chain'd,
Nor in Gold Fetters manacled
Following the Victor's Car, be led
In pomp through proud *Mycenæ*.

CHORUS.

All
Deceased *Priam* happy call;
[31] Attended at his latest Fate
With the whole Ruine of his State.
Who now in the [32] *Elizian* Groves
Delightful Shades securely roves,

(31) *Attended at his latest Fate.*] This perhaps was written by *Seneca*, in a flattering compliance with *Nero*, who, by *Xiphilinus*, is reported to have often declar'd *Priam* the happiest of Men, ὅτι τὴν πατρίδα ἅμα τῇ τῶν ἀρχῶν ἀπολομένας εἶδεν, *for that he saw his Country and his Kingdom destroy'd with himself.* The like Sentiment is said to have been own'd by that other Monster of Mankind, *Tiberius*, as *Suetonius* and *Dion. Cassius* report of him. But haply *Seneca*, in this, may rather imitate *Ovid*, who (*Metamorph.* 13.) thus makes *Hecuba* to speak:

——O Priam! *I*
May call thee happy, after ruin'd Troy,
Happy in death; Thou seest not this sad Fate,
Thou lost'st thy life together with thy state. Mr. *Sandy's.*

(32) *In the* Elizian *Groves delightful Shades.*] Where these *Elizian* Fields were, is not agreed upon by the antient Poets,

ſome placing them in the Orb of the Moon, ſome in the Milky way, or *Circulus lacteus*. Others in the *Fortunate*, *Atlantiſh*, or *Britiſh* Iſlands; *Herodotus* and *Duris*, in *Egypt*; *Virgil* and *Lycophron*, in *Greece*, not far from *Thebes*, or in *Arcadia*: ſome in *India*. *Strabo* deſcribes them to have been in *Hiſpania Bætica*, or in *Eſtramadura*. Wherever they were, this is certain, the Fable ſprung (ſays *Delrius in Hercul. fur. ad verſ.* 743.) from the ſacred Story of Paradiſe: Or, if you will take *Bochartus* his word, from ſome of the pleaſant Diſcoveries of the *Phœnicians* (and as he thinks) in *Bætica*, in whoſe Language (being a Dialect of the *Hebrew*) *Alaz* ſignifies *Lætari & Exultare*; *Aliz*, *Lætus*; *Alizuth*, *Exultatio*, whence *Elizius*, ἐλχαικῶς, *A* being changed into *E*, as *Enakim* for *Anakim*; *Edeſſa* for *Adeſſa*, &c. Hence the *Elizian* Fields ſeem to be taken for a place of Pleaſure and Gladneſs: To which *Virgil* alludes,

——Exinde per amplum
Mittimur Elizium, & pauci læta arva tenemus.

——We then are ſent
T' *Elizium*, where bleſt States ſome few retain.

And elſewhere;

Devenere locos lætos, & amœna vireta,
Fortunatorum nemorum ſedeſque beatas.
See *Bochartus* in *Canaan. l.* 1. *c.* 34.

To joyful Places came they; pleaſant Greens,
And happy Groves, the Seats of bleſſed Souls.

If this may not ſuffice, the more curious Reader may meet with further ſatisfaction herein, in the Reverend *Duport* his Learned Notes upon his *Gnomologia Homerica*, *p.* 170, 171, 172.

And 'mong the [33] pious Ghoſts makes Queſt
For *Hector*. Happy *Priam!* " Nor leſs bleſt
" Whoever in War's bloody ſtrife
" Falling, ſees all things periſh with his Life.

(33) *Pious Ghoſts makes queſt for* Hector.] This is not ſaid without reflecting upon the Opinion of the Antients touching *Hector*; for *Lycophron* affirms, that *Hector* was deſign'd, after death, for the Iſlands of the Bleſſed, for his exemplary Piety, in revetencing and frequently ſacrificing to the Gods, while living.

Act II. Scene I.

TALTHIBIUS, and CHORUS of old Trojans.

* *Talthibius.*

HOW ' long in Port the *Greeks* ſtill wind-bound are!
When War they ſeek, or for their Homes prepare!

CHORUS.

The Cauſe declare them and their Fleet detains,
What God it is that their Return reſtrains.

* *Talthibius.*] Was chief Herald to *Agamemnon*, and a Perſon highly reverenc'd by the *Greeks*; the *Lacedemonians* honouring him with divine Rites, to whoſe Memory they erected a Temple, and paid him religious Dues. His Poſterity (the *Talthybiads*) having the Honour perpetuated to them of being chief Heralds, or extraordinary Ambaſſadours upon any ſignal Occaſion, as *Herodotus in Polymnia*, or his 7th Book teſtifies; and *Pauſanias* likewiſe in *Laconicis*, and is taken notice of by *Everardus Teithius*, in his Treatiſe *Homerican. Antiquitat. cap.* 17. *De Pace & Fœderibus.*

(1) *How long in Port*, &c.] The *Greeks*, in their firſt Expedition againſt *Troy*, were detain'd in Port *Aulis*, by the Anger of offended *Diana*, who could not be appeaſed, but by the Sacrifice of *Iphigenia*, *Agamemnon*'s Daughter; and upon their return retarded till they made ſatisfaction to the Ghoſt of incenſed *Achilles*, by ſacrificing at his Tomb *Polyxena*, the Daughter of *Priam* and *Hecuba*.

Talthibius.

Amazement ſtrikes my Soul; a trembling Cold
Palſies my Joynts. Prodigious Truths when told
Are hardly credited; yet theſe, theſe Eyes
Were Witneſſes: And now the Sun's upriſe
New gilt the Mountain tops, and Eaſtern Light
Had clearly vanquiſh'd the whole Hoaſt of Night;
When on a ſudden [2] the ſore-ſhaken Ground,
Breath'd from its Centre [3] a ſtrange bellowing Sound:
Woods bow'd their Heads, the ſacred Groves with loud
Cracks rung, like Thunder breaking through a Cloud;
Stones from cleft *Ida*'s Quarries fell: Nor ſhook
The Earth alone; the Sea with Terrour ſtrook,

(2) *The ſhaken Ground.*] This ſeems to be no leſs philoſophically than poetically written. For according to the Myſterious Doctrine of the *Egyptians* and *Chaldeans*, the Appearance of Heroes was thus properly to be uſher'd: Of which, *Iamblichus, de Myſteriis Ægyptiorum* (now lately revived by the *Æſculapian* Induſtry of my Learned and Honoured Friend, Dr. *Thomas Gale*) thus writes; ἐπὶ δὲ τῇσι Ἡρώων, &c. *Heroibus adventantibus, plagæ quædam Terræ commoventur, & circumſonant fragores, &c.*

(3) *Bellowing Sound.*] He points at the particular kind of Earth-quake, which, from the noiſe it makes, is called Μύκησις, *ſeu mugiens.* Of which *Ariſtotle, in Meteorolog. l.* 2. thus renders the Cauſe. Προέρχεται δ' ὁ ψόφος τῆς κινήσεως, &c. *Before the Earth-quake there comes a ſound, in regard the ſubtile Spirit which makes it, ſtruggling againſt the ſolid or hollow Bodies, and various Figures of the ſubterraneous Caverns, is wont to render various Notes or Sounds; ſo that ſometimes, the Earth (as the Writers of Prodigies affirm) ſeems* μυκᾶσθαι, *to bellow.*

Th'

Th' Approach of her *Achilles* felt, and laid
Her ſwelling Waves. Th' Earth yawning then diſplay'd
Her immenſe Caves, and from the Depths of Night
Open'd a Paſſage to Ætherial Light:
The Tomb disburd'ning, whence the Ghoſt aroſe
Of great *Achilles*; Such when [4] *Thracian* Foes
(The Prelude to thy Fates, *Troy!*) he o'erthrew,
And the white hair'd [5] *Neptunian Cycnus* ſlew.
Or when in heat of Fight, with ſtrenuous Force
Through Troops he charg'd, and [6] ſtopp'd the Rivers Courſe

(4) Thracian *Foes.*] The firſt Exploit of *Achilles* was in *Myſia*, where he encountred and wounded *Telephus*, who deny'd him and his Forces paſſage towards the Siege of *Troy*: Of which more in the next Scene.

(5) Neptunian Cycnus *ſlew.*] *Cycnus* was the Son of *Neptune*, whom *Achilles*, at his firſt Arrival before *Troy*, ſlew, although he were invulnerable all over, by ſtrangling him. See *Ovid. Metam. l.* 12. *Tzetzes* upon *Lycophron* makes him invulnerable all but his Head, where he receiv'd his mortal Wound, by the caſt of a maſſy Stone, as *Pa'æphatus* reports. He is here call'd *Neptunian*, to diſtinguiſh him from others of the ſame Name; for there were Five ſo called famous in poetic Story. The firſt, *Cycnus*, the Son of *Sthenelus*, King of the *Ligurians*, Couſin to *Phaeton*, of whom *Ovid*, *Metam. l.* 2. The ſecond was Son of *Apollo*, and *Hyrie*, or *Thyrie*, of whom likewiſe *Ovid* makes mention, *Metam. l.* 7. The third was Son of *Mars* and *Pyrene*, ſlain by *Hercules*, of whom *Apollodorus*, *l.* 2. and *Hyginus*, *c.* 3. The fourth, the Son of *Mars* and *Pelopia*, ſlain by *Hercules*, according to *Pindar*, in *Olymp.* The fifth, the Son of *Neptune*, before mentioned.

(6) *And ſtopp'd the Rivers Courſe.*] Of this ſee *Homer*, *Il.* 21. and *Statius*, in *Achilleid.* 1. where, by way of Prophecy, he declares, that

——*Æacides tepido modo Sanguine Teucros*
Undabit campos, modo craſſa exire vetabit
Flumina——

Æacides ſhall *Trojan* Fields beſtrow
With Blood, make thickned Rivers ceaſe to flow.

Catullus

Catullus likewiſe in *Nuptiis Pelei*, brings in the *Parcæ* thus prophetically ſinging of this particular Action among other his glorious Atchievments.

Teſtis erit magnis virtutibus unda Scamandri
Quæ paſſim rapido diffunditur Helleſponto,
Cujus iter cæſis anguſtans corporum acervis
Alta tepifaciet permiſtâ flumina cæde.

Witneſs to his great Valour *Xanthus* Tide
Which ſwiftly to the *Helleſpont* does glide:
Whoſe Courſe with ſlaughtered Bodies as it hies,
He'll ſtop; and warm with frequent Tragedies.

With ſlaughter'd Carcaſſes, while *Xanthus* Tide,
Seeking a Paſſage through, did ſlowly glide.
Or ſuch when Victor trailing by the Heels
[7] *Hector* and *Troy*, born on triumphant Wheels.
Then with this Voice of Anger fills the Coaſt:
Go, go, ye lingring Greeks, *and rob our Ghoſt*
Of its due Honours; weigh ingrateful! weigh
Your Anchors, through our Seas to make your way.
'Twas not with Trifles Greece *did ſatisfie*
Achilles *Anger, nor a Price leſs high*
Shall ſhe now pay. [8] Polyxena *be wed*
T' our Aſhes; and her Blood let Pyrrhus *ſhed.*

(7) *Trailing by the Heels* Hector *and* Troy.] He alludes to what is reported by *Hyginus* (*De Fabul.*) of *Achilles*, who dragging *Hector* at his Chariot, cry'd out in a vain-glorious Boaſt, *Expugnavi Trojam.*

(8) ——————Polyxena, *be wed*
T' our Aſhes, and her Blood let Pyrrhus *ſhed.*] That *Achilles* was paſſionately in Love with *Polyxena*, and that Love of his the cauſe of his Death (as is hinted in the firſt Note to the following Act) and that he continu'd her reſolute *Inamorate* even after Death, requiring to have her for his Wife in *Elyſium*, and for that end to be immolated at his Tomb by *Pyrrhus*, is commonly known.

But

But that *Polyxena* was thus ſacrific'd as our Author here, *Euripides* and others have delivered, ſeems to be deny'd by *Philoſtratus* (in *de Vita Apollonii*, *l.* 4 *c.* 5.) who reports that *Polyxena* affecting *Achilles* with a reciprocal Love, conceiv'd ſo great a Grief and Diſpleaſure at his Death, that ſtealing privately out of *Troy*, tranſported by her Paſſion, and coming to *Achilles* his Tomb, ſhe there (having firſt poured forth her dolorous Complaints) ſlew her ſelf with her own Hand. And though this may ſeem to contradict the Deſign of this Tragedy, and go againſt the ſtream of moſt of the fabulous Writers, yet it may not be amiſs for the younger ſort of Readers to be acquainted with the Diverſity that is to be found in theſe kind of fictitious Stories. See this remarked likewiſe by *Cælius Rhodiginus Antiq. lect. l.* 13. *c.* 12.

This ſaid, he ſhrouds himſelf in Night, and ſinks
To Hell again: the Earth together ſhrinks,
Cloſing her gaping Clefts; the quiet Main
Becalmed lies; the Winds their Rage reſtrain,
The ſmooth Seas move with gentle Murmurings,
And [9] *Triton* thence the Hymeneal ſings.

(9) *Triton*, *&c.*] The Son of *Neptune* and *Amphitrite*, according to *Heſiod* and *Apollodorus*; or of *Neptune*, and *Celæno*, as *Tzetzes* upon *Lycophron*, who, in his *Caſſandra*, calls him likewiſe the Son of *Nereus*. *Servius*, in *Æneid.* 1. makes him the Son of *Neptune*, and *Salacia*, which perhaps is the ſame with *Amphitrite*. He was the prime marine Trumpeter, and form'd Half-man, Half-dolphin, indu'd with human Voice, and is here introduc'd, perhaps in Honour of *Thetis* his Kinſwoman, to ſing the *Epithalamium* to her Son's deſigned, or rether feigned Nuptials with the unfortunate *Polyxena*.

Act II. Scene II.

PYRRHUS, AGAMEMNON.

Pyrrhus.

WHen home you thought to ſail,
full Fraught with Joy,
[1] *Achilles* fell; by whoſe ſole
Arm fell *Troy*,
Whoſe all-o'er-maſtering Valour ſoon repaid
The loſs of that Delay which [2] *Scyros* made,

(1) Achilles *fell.*] Being ſhot with an Arrow by *Paris*, and that treacherouſly, having train'd him to the Temple of *Apollo Thymbræus*, to treat about his Marriage with *Polyxena*, according to *Tzetzes* upon *Lycophron*, and *Servius*, in *Æneid.* 6. though *Euripides*, in *Philoctet.* & *Calaber*, and *Ovid*, in *Epiſt. Hermion.* ſeem to infer, that he was ſlain by *Apollo*, with an Arrow ſhot in his Heel, where he was only vulnerable (as ſome fable) in regard he would not deſiſt, at his requeſt, from infeſting the *Trojans*. But as *Hyginus* (*de Fab. c.* 107.) reports, this was done by *Apollo*, in the likeneſs of *Paris*. Others, from the Authority of *Homer*, in *Iliad.* 19. and *Virgil*, *Æn.* 6. will have him ſhot by *Paris*, but that *Apollo* directed and deſign'd the Shaft, as *Virgil.* (*loco citat.*) intimates in theſe Verſes:

Phœbe, graves Trojæ ſemper miſerate labores,
Dardana qui Paridis direxti tela manumque
Corpus in Æacidæ.

Phœbus! Thou pitying *Troy*'s ſad Woes, the Hand,
And *Dardan* Shafts of *Paris*, didſt direct
To give *Æacides* his fatal Wound.

(2) *Scyros.*] Is an Iſland in the *Ægean* Sea, mid-way between *Lesbos* and *Eubœa*, at this day called *Scyra*, and *Scyro* (and different from that *Scyrus*, which by *Ptolemy* is reckoned one of the *Cyclades.*)

Cyclades.) Here *Achilles*, by his Mother's Advice, was conceal'd for ſome time (to avoid his going to the War of *Troy*) in the habit of a young Virgin, (call'd *Pyrrha*, from the colour of his Hair, being yellow) among the Daughters of King *Lycomedes*. Of which, *Apollodorus*, *Bibl. l.* 3. *Ovid. Metam. l.* 13. and *Statius*, in *Achilleid. l.* 1.

And [3] *Lesbos*, that divides th' *Ægean* Flood;
For *Troy*'s Fall doubtful ſtill, he abſent, ſtood.
Should you now haſte to ſatisfie his Will,
Yet were it tardy Satisfaction ſtill.
Now every Chief his proper Share hath took;
For leſs Reward can ſo much Virtue look?
Merits he nothing? Who, when (charg'd to ſhun
Wars Hazards) his Life's Courſe he might have run
In peaceful Quiet beyond *Neſtor*'s Years;
Yet ſlighting his Diſguiſe and Mothers Fears,

(3) *Lesbos.*] *Achilles*, after he had left *Scyros*, before he join'd the *Grecian* Fleet, put in at *Lesbos*, one of the moſt celebrated Iſlands in the *Ægean* Sea, where he made himſelf Maſter of a conſiderable Booty, which the country People endeavouring to regain, call'd to their Aſſiſtance *Trambelus*, the Son of *Telamon*, then upon the place, who in that Attempt was ſlain by *Achilles*. After which he laid ſiege to *Methymne*, but was notably oppos'd; inſomuch that he almoſt deſpair'd of taking the place, until by chance *Piſidice*, the King's Daughter, ſeeing him from the Wall, became enamour'd of his Perſon, and promis'd to betray the Town to him, on condition he would marry her; which being ſeemingly conſented to by *Achilles*, the Town was accordingly deliver'd to him. But he, in deteſtation of her unnatural Treachery, not only refus'd to marry her, but caus'd her to be ſton'd to Death by his Soldiers. Theſe were his Exploits in *Lesbos*, as they are recorded by *Parthenius*, in *Erotic. c.* 21. and 26. partly from the Authority of *Euphorion*, partly from that of an anonymous Poet, who τὰ Λέσβε κτίσιν παιήσας, *wrote of the* Lesbian *Affairs*; of which the Verſes are cited by *Parthenius*, and from him, by *Delrius*, in his Notes upon this Tragedy.

He

He [4] himſelf Man, by aſſum'd Arms, confeſt.
When *Telephus* with barbarous Pride repreſt
Our Entrance into *Myſia*, [5] his yet rude
Hand in that Prince's Blood he firſt imbru'd.
Who felt with what a force the ſame could wound,
Yet in his Cure, that no leſs gentle found.

(4) *Himſelf Man, by aſſum'd Arms, confeſt.*] The Story or Fable is this; *Achilles*, as is before noted, being conceal'd in *Scyros*, by his Mother, among the Daughters of *Lycomedes*, in the habit of one of the ſame Sex, could by no means be found out, till the *Greeks*, conſulting *Calchas*, were by him told where he lay hid in diſguize, upon which *Ulyſſes*, and, as *Statius* (*in Achillid.*) adds, *Diomed* (with whom the Scholiaſt upon *Homer* joins likewiſe *Phœnix* and *Neſtor*) was ſent to *Scyros* to diſcover him. Who did it by this Stratagem. Coming like a Merchant with ſeveral Wares to ſell, he expos'd them in the Court of *Lycomedes*; where among divers ſorts of Womens Dreſſes, and other Accoutrements, proper for them, he ſet out ſundry Arms, as well offenſive as defenſive, of curious Workmanſhip. While the Virgins were looking upon ſuch Merchandizes as were agreeable to them, *Achilles* regarded only the Arms. Whereupon *Ulyſſes* gave private notice to a Trumpeter he had brought with him, to ſound, at a fitting diſtance, a Charge, as if ſome Enemy were coming upon them, at which the young Ladies, affrighted, ran ſpeedily away, to ſecure themſelves, only *Achilles* undauntedly ſeiz'd upon a Buckler and a Javeline, and put himſelf in a poſture of defending his Life. By which Act he diſcover'd himſelf to *Ulyſſes*, who by fair Perſuaſions, ſo wrought with him, that he went along with the *Greeks* to the *Trojan* War. See the Hiſtory at large in *Hyginus*, *De Fabulis*, *c.* 96. in *Statius*, *Achilleid. l.* 2. and *Natalis Comes*, *l.* 9. *c.* 1.

(5) *His yet rude Hand in that Prince's Blood he firſt imbru'd.*] The manner how *Telephus* was wounded, and afterwards cur'd by *Achilles*, is thus related, both by *Tzetzes* and *Lycophron*, and *Euſtathius*, in *Iliad.* 1. The *Greek* Army marching to the Siege of *Troy*, miſtook their way, and fell into *Myſia*, where they were vigorouſly oppoſed by *Telephus*, King of that Country, who had like to have given them a total Defeat, had not *Bacchus*, in requital of *Agamemnon* his many Sacrifices to him, cauſed a Vine ſuddenly to ſpring out of the Earth, with whoſe entangling Branches, *Telephus* his Legs, or, as ſome ſay, thoſe of his Horſe, were enſnar'd, ſo that he was thrown to the ground, and at the ſame time dangerouſly wounded by *Achilles*, (to which *Pindar* ſeems

to

to allude, in *Isthm. Od.* 8.) Of this Hurt he could find no Cure, till, consulting the Oracle, he was told, that he was to expect Remedy from the Hand only that wounded him. Whereupon he had recourse to *Achilles*, who gave him present Cure, on condition he should be Guide to the *Greeks*, in their March against *Troy*, which in Gratitude, he afterwards perform'd. The means of his Cure is variously reported: Some will have it by scraping the Rust of his Spear-head into *Telephus* his Wound: Others, that it was by the Juice of an Herb, called *Syderitis*, taught him by *Chiron*, very prevalent in the curing of Wounds; the Herb, from this Application of *Achilles*, being afterwards call'd *Achillea*: Others, that it was by a Plaister of Verdigrease, of which they attribute the Invention to *Achilles*: Some by a mixture of the Spear-rust and Plaister. But *Pliny* inclines rather to the first, *because the antient Pictures* (says he) *represent him scraping the Rust off his Spear-head with his Sword, into* Telephus *his Wound*; the Poets and Painters agreeing herein. Vide *Plin. l.* 25. *c.* 5. and *l.* 34. *c.* 15.

'*Thebes* and *Eetion* by his Arms pursu'd,
Both fell; his State and he at once subdu'd.
The small [7] *Lyrnessus* Mountain-seated Tow'rs,
He with like Slaughter level'd by his Pow'rs.

(6) *Thebes.*] Of this *Stephanus*, *De Urbibus*, reckons up no less than Nine Cities. But that here meant is the *Cilician Thebes*, where *Eetion*, Father of *Andromache* reign'd, call'd Θήβη ὑποπλακίη, and Θήβαι ὑποπλάκιοι, by *Eustathius*, *in Iliad.* 1. because built, *in loco campestri & plano*. See *Pinedo*, upon *Stephanus*. This City *Achilles* is here said to have ruin'd, with the slaughter of its Prince. Hence that of *Ovid. Met. l.* 12. where *Achilles* boasts of himself,

Eëtioneas implevi sanguine Thebas.

Eëtian Thebes I fill'd with Blood.

(7) *Lyrnessus.*] A City of *Troas*, the Birth-place of *Hippodamia*, the Daughter of *Briseus*, thence call'd Briseis, and Wife of *Mneus*, King thereof, whom *Achilles*, according to *Homer*, *Il.* 2. is said to have slain, bringing away *Briseis* Captive from the subverted City.

Enobled

Enobled by fair *Briſeis* Captive made.
He [8] *Chryſe*, cauſe of kingly Difference, laid
In her own Ruins. [9] *Tenedos* renown'd
By Fame, and [10] *Cilla* rich in fertile Ground
To *Phœbus* ſacred, whoſe fat Paſtures fed
Large *Thracian* Flocks, by him were vanquiſhed.

(8) *Chryſe.*] A Town of *Phrygia Minor*, where *Chryſes*, the Prieſt of *Apollo*, and Father to *Aſtynome*, or *Chryſeis*, lived, whom they will have to be Brother to *Briſeus*, who lived at *Pedaſus*. Both which Towns *Achilles* having ſack'd and ruin'd, and dividing the Spoils among the Soldiers and Commanders, he gave to *Agamemnon*, *Aſtynome* or *Chryſeis*, reſerving to himſelf *Hippodamia* or *Briſeis*. But *Chryſes*, *Aſtinome*'s Father, being *Apollo*'s Prieſt, demanded his Daughter from *Agamemnon*, but was diſmiſs'd with Threats and Injuries. *Apollo*, therefore, to vindicate his Prieſt, ſent a Plague into the *Grecian* Army; whereupon, to appeaſe the God, *Chryſeis* was reſtor'd to her Father: And *Agamemnon* ſuſpecting *Achilles* to have encourag'd *Chryſes* in re-demanding his Daughter, took away *Hippodamia*, or *Briſeis* from *Achilles*, whence grew the Differences between thoſe Princes.

(9) *Tenedos.*] ——*Notiſſima famâ*
Inſula——

as deſcrib'd by *Virgil*, lying in ſight of the *Trojan* Shore, heretofore call'd *Leucophrys*, as *Stephanus de Urbibus* writes, ſacred to *Apollo*, who there had his Temple; and was honour'd with the Title of *Apollo Sminthius*. It retains at this day its old Name, being vulgarly call'd *Tenedo*.

(10) *Cilla.*] There were antiently Three Cities of this Name; one in *Africa*; another of *Æolis*; and a third in *Cilicia*, being that here meant, ἔνθα ἱερὸν Ἀπόλλωνος, where *Apollo* had a Temple, as *Heſychius* writes; whence he derived the Attribute of *Cillæus*, as *Strabo*, *lib.* 13. teſtifies. And here I cannot but acquaint the Reader, that *Gronovius* his Text differs from the vulgar, he reading from the Authority of the *Florentine* Manuſcript, the immediately foregoing Verſes in the Original, thus,

Et nota famâ Tenedos, & quæ paſcuo
Fœcunda pingui Thracios nutrit Greges
Syros, fretumque Lesbos Ægeum ſecans
Et ſacra Phœbo Cilla.

Where

Where he takes the Fifth Verſe in the beginning of this Scene, and inſerts it the Third of the fore-cited, *viz. Syros, fretumq, &c.* We have yet follow'd the vulgar Editions, not without reaſon; which we could eaſily make out, both againſt *Delrius* his Exceptions, and thoſe of *Gronovius*, would the narrow Limits of this Page allow me to expatiate.

What? And thoſe Lands through which [9] *Caycus* flows;
Whoſe Streams augment by Spring-diſſolved Snows.
Theſe ſo great Slaughters, Nations mighty dread,
Like Whirlwinds through [10] ſo many Cities ſpread,

(9) *Caycus.*] A River of *Myſia*, according to *Virgil*, *Geor. l.* 4. by whom it is called *Myſiuſque Caycus*, *Strabo*, *l.* 12. makes it a River of *Æolis*; *Lucan*, of *Idalis*, being a Province of the Leſſer *Aſia*, where he writes,

——*Gelido Tellus perfuſa Cayco*
Idalis——

By *Ovid* (*Metam. l.* 2.) it is call'd *Teuthrantæuſque Caycus*, from *Teuthrantia*, a Province of *Myſia*, ſo called from *Teuthras*, King thereof. *Ovid* likewiſe tells us (*Metam. l.* 15.) that it was firſt call'd *Myſus* in theſe Verſes,

Et Myſum, capitiſque ſui ripæque prioris
Pœnituiſſe ferunt, aliâ nunc ire Caycum.

And *Myſus*, his firſt Head and Banks diſclaim'd,
Runs a new Courſe, and is *Caycus* nam'd.

It was likewiſe antiently call'd *Adurus*; Then *Aſtræus*, from *Aſtræus*, the Son of *Neptune*, who threw himſelf into it: Alſo *Pauræus*, which Name was chang'd into *Caycus*, and by means of *Caycus*, Son of *Mercury* and *Ocyrhoe*, who having ſlain *Timander*, a Noble *Myſian*, and being purſu'd, caſt himſelf into it, as *Plutarch*, περὶ ποτ. reports. At this day it is moſt commonly call'd *Girmaſti*; by *Niger*, *Caſtri*; by others, *Chiay*, as *Ortelius* and *Ferrarius* affirm.

(10) *So many Cities.*] There are reckon'd to be taken and

ſack'd by *Achilles* in his Expedition to *Troy*, no leſs than Twelve Maritime, and Eleven Inland Towns and Cities, as himſelf boaſts, *Iliad* 9.

Twelve Cities with my Fleet I did deſtroy,
Eleven with my Land-Forces.——

Which might have been anothers cloſing Fame,
Were but his [11] Marches Actions; thus he came:
And in ſo many glorious Conqueſts ſhar'd
The Spoils of War, while he for War prepar'd.
Though we his other Merits ſhould refrain;
Were not this One ſufficient? [12] Hector *ſlain!*
He Ilium *conquer'd*; 'twas but ſack'd by you.
Our Parents noble Praiſes we'll purſue,
And his brave Acts, for which that Praiſe is due.

(11) *His Marches Actions.*] To the ſame ſenſe—— *Claudian*, in 4. *Conſ. Honorii.*

Quod longis alii bellis potuere mereri,
Hoc tibi dat Stilichonis iter.——

What others by long Wars are wont to do,
This thy March only effects, *Stilicho.*

And in *De Laud. Stilich.*

Veſtra manus dubio quicquid diſcrimine geſſit,
Tranſcurrens egit Stilicho.——

Which he ſeems to have borrow'd from this place of our Author.

(12) Hector *ſlain.*] *Hyginus* (*Fab.* 107.) relates, that *Achilles* having ſlain *Hector*, broke out into this boaſting Exclamation, *Trojam expugnavi*, to which perhaps our Author may allude in this Brag of his Son *Pyrrhus*, *Ilium vicit pater*; as certainly *Horace* does, *l.* 4. *Od.* 4. where he is ſtiled

——*Trojæ prope victor altæ*
Phthius Achilles.

Which

which Monſ. *Dacier* thus explains; *C'eſtoit preſque avoir pris Troye, que d'avoir tué Hector*: As *Horace* likewiſe, *Ode* 4. *l.* 2. expreſſes it,

——— *ademptus Hector*
Tradidit feſſis leviora tolli.
Pergama Graiis.

——— *Hector* ſlain,
Made *Troy* more eaſie to be ta'en
By the tir'd *Greeks*.

Who knows not *Hector*, in his Fathers Sight;
In's Unkles, [13] *Memnon*, fell by him in Fight? 45
Whoſe Death his Parents Cheeks with Sorrow pal'd,
And morning's roſie Looks in Mourning veil'd.
Himſelf abhor'd the fatal Precedent,
And learn'd, that Sons of Gods were not exempt
From Death. [14] *Pentheſilea* too, of all 50
Our Fears the laſt, did by his Valour fall.

(12) *Memnon.*] Son of *Tithon* (*Priam*'s Brother) and *Aurora*, according to *Ovid*, *Apollodorus*, *Philoſtratus*, and moſt of the fabulous Writers; or, according to *Æſchylus*, as cited by *Strabo*, *l.* 15. of *Tithon* and *Ciſſia*, was ſent to the ſuccour of *Troy*, with 10000. *Ethiopians*, and 10000. *Suſians*, by *Theutamus*, Monarch of *Aſia*, (the Twentieth in deſcent from *Ninus* and *Semiramis*) and ſlain by *Achilles*, in revenge of his Friend *Antilochus*, formerly kill'd by *Memnon*. Of which Act *Pindar*, in 6. *Nem.* makes a glorious mention. But *Cedrenus* (*in Hiſtor. compend.*) reports that *Ajax* having encountred *Memnon*, and forc'd him to let fall his Buckler, *Achilles* being near at hand, took hold of that Advantage, and running him through the Throat with his Javelin (unſoldier-like) kill'd him. *Philoſtratus* (*in vitâ Apollon. l.* 6.) reports, that the *Ethiopian Memnon* was never at *Troy*, and (*in Heroic.*) makes mention of Two *Memnons*; the one, *the Æthiopian* Prince; the other, a *Trojan*, the ſame here kill'd by *Achilles*.

(13) *Pentheſilea.*] Queen of the *Amazons*, who after many Encounters with *Achilles*, wherein he was ſtill worſted by her, was at the laſt ſlain by him, but not without his extreme Regret: Having diſcover'd, after her Helmet was pull'd off, her admirable Beauty, which was, even in Death more conquering than

her Arms, while living. For upon ſight of it, he became moſt paſſionately in love with her, as *Propertius*, *l.* 3. *Eleg.* 11. teſtifies in theſe words,

Aurea cui poſtquam nudavit caſſida frontem,
Vicit victorem candida forma ſuum.

Her Gold Cask rais'd her Beauty open laid,
Which of her Conquerour a Conqueſt made.

See more to this purpoſe, in *Q. Calaber*, *l.* 1. *Lycophron*, in *Caſſandra*, *Tzetzes* upon him, and *Servius*, in 11. *Virg. Æneid.* *Dares Phrygius* yet reports, that *Pentheſilea* was ſlain by *Pyrrhus*, not by *Achilles*; which haply may have more of Truth in it, than what is reported by *Euſtathius*, from the Tradition of ſome of the Antients, that *Achilles* was ſlain by *Pentheſilea*, and afterwards (being reſuſcitated by the Prayers of his Mother) ſlew her, who firſt ſlew him.

A Virgin then might but his Due be thought,
Though even from [14] *Argos* or *Mycenæ* brought,
Priz'd you his Merits juſtly: Can you move
A Doubt yet, or refuſe his Will t' approve?
Think you 'tis Cruelty to *Peleus* Son
To offer *Priam*'s Daughter? When * your own
A Sacrifice to *Helena* was made?
For what even Precedent allows, we plead.

Agamemnon.

[15] "Not to curb Paſſion, childiſh Weakneſs is.
"Others the Heat of Youth inflames: But this

(14) *From* Argos, *or* Mycenæ.] That is, either one of *Agamemnon*'s own Race and Family, or of the choiceſt of his Subjects, the *Argives*, or *Mycenians*; *Argos* and *Mycenæ* being two of the chiefeſt Cities within his Principalities, and the Places where he had his Court and Reſidence.

* *Iphigenia.*

(15) *'Tis childiſh Weakneſs*, &c.] Whether this Conteſt between *Pyrrhus* and *Agamemnon*, be taken from that, between *Teucer*, and the *Atrides*, in *Sophocles* his *Ajax*, as *Delrius* ſuppoſes, or from

from *Euripides* his *Menalippe* (of which there are ſome Fragments in *Stobæus*) as *Heinſius* conjectures, is but uncertain. This we may with clearer Probability affirm, that *Seneca*, under the Perſon of *Pyrrhus*, ſeems to ſet forth the violent and head-ſtrong Humour of his tyrannical *Nero*, ſhrouding himſelf under that of *Agamemnon*, and by that means occultly chaſtizing the Extravagancies of that Prince's fierce and unbridled diſpoſition.

In *Pyrrhus* is Hereditary. We
Have felt [16] thy Father's Rage; and th' Injurie
Of his high Threats have ſuffer'd heretofore.
"The more thy Power, thy Patience ſhould be more.
Why with the Blood of a young Virgin ſlain,
Seek'ſt thou ſo great a Leader's Ghoſt to ſtain?
"'Tis fit this firſt we learn to know, *what e'er*
"The [17] *Victor ought to do*; the *Vanquiſh'd* bear.

(16) *Thy Father's Rage.*] *Achilles*, for the Loſs of *Briſeis*, taken from him by *Agamemnon*, affronted him with outragious Language, and would have drawn his Sword to have killed him, but was hindred by *Pallas*, and the interpoſing Eloquence of *Neſtor*. *Horace* (*de Art. Poet.*) has drawn his Picture to the Life, in theſe Verſes.

Scriptor honoratum ſi fortè reponis Achillem,
Impiger, iracundus, inexorabilis, acer,
Jura neget ſibi nata, nihil non arroget armis.

Which *Ben. Johnſon* hath thus copied,

——*If again*
Honour'd Achilles *chance by thee be ſeiz'd,*
Keep him ſtill active, angry, unappeas'd;
Sharp and contemning Laws, which at him aim,
And daring any things by Arms to claim.

(17) *The Victor ought to do, the Vanquiſh'd bear.*] *Alexander* the Great, in *Quintus Curtius*, pretends to have fully underſtood and practiſed this Point of Bravery and Juſtice, where he ſays, *Et vincere, & conſulere victis ſcio.*

" [18] No violent Dominions long endure:
" 'Tis Moderation makes a Throne ſtand ſure.
" When Fortune ſwells our State to an Exceſs,
" 'Tis Wiſdom to reſtrain our Happineſs:
" The Turns of Chance, and too propitious Pow'rs
" Still fearing; Conqueſt teaching, how few Hours
" Can to Subverſion bring the greateſt State.
Troy's Fall hath rais'd our Thoughts to too elate,
Too ſtern a Pride; in the ſame place we ſtand
From whence ſhe fell. Once with too proud a Hand
I muſt confeſs I bare my ſelf, but what
Might have rais'd others Thoughts, Succeſs; e'en that
Hath humbled Mine. Thou *Priam*, make me proud!
Thou bid'ſt me fear. " What but a ſplendid Shroud
" Of Vanity, may we think Crowns to be,
" Our Brows impaling with falſe Majeſty,
" Which Chance, in one ſhort Hour, may make her ſpoil,
" Without [19] a Thouſand Ships, or Ten Years Toil.

(18) *No violent Dominions*, &c.] *Immodica nunquam regi poſſe, nec diu durare quicquid regi non poſſe*; is elſewhere declared by our *Seneca*, in *de Benefic. c.* 31.

(19) *Without a thouſand Ships*, &c.] Mention being made, not only here, but alſo in ſome other places of this Poem, of the number of the *Grecian* Ships employ'd in the *Trojan* War, by the round Sum of One Thouſand; it is not yet to be underſtood, as if that were the juſt number of the Fleet, but only a conjectural

if

account thereof. For *Homer* (in *Iliad.* 2.) gives in a List of 1186. The Scholiast of *Euripides* (in *Trag. Oreſt.*) 1155. *Dares Phrygius*, 1140. *Cedrenus* (*Hiſtor. Compend.*) 1198. *Thucydides* (*lib.* 1.) and *Dion. Pruſiæus* (*Orat.* 11.) 1200. *Dictys Cretenſis*, 1255. Of all which Numbers, thoſe given by *Homer* and *Thucydides*, ſeem to have the beſt warrant of Authority. And having ſaid thus much of the Number of the Ships, it will not be amiſs here, to give the Reader a Computation of the Army and Forces, by thoſe Ships tranſported to the Siege of *Troy*. And if any faſtidious Heads ſhall look upon theſe minute Remarks, as unprofitable, or impertinent, I ſhall oppoſe againſt their Cenſure the Example of the incomparable Monſieur *Bachet*, who, in his curious Annotations upon *Ovid*'s *Heroical Epiſtles* (whence he hath gain'd no leſs Repute in *Poetical* Learning, than he hath done in *Mathematical*, by his admirable *Commentary upon Diophantus*) hath condeſcended to handle theſe very particulars, whoſe Footſteps in this Enquiry we follow, and accordingly find that *Euſtathius* (in *Iliad.* 2.) reckons them to amount to 120000. adding, that *Ariſtarchus* made them no leſs than 142320 Soldiers; for Authors differ no leſs about the Muſter of the Forces, than they do in the Number of the Ships. There is a paſſage or two in *Homer*, whence the Computation may be made; the Firſt, *Iliad* 8. where the *Trojan* Camp is deſcribed, to contain 1000. Fires, and Fifty Soldiers allotted to warm themſelves at each. By which reckoning it may appear, that the *Trojans*, with their Allies, were only 50000. ſtrong. Now in the Second *Iliad*, *Agamemnon* boaſts, that there were more than Ten *Greeks* to every *Trojan*. By which Accompt the *Grecian* Army would amount to above Five Hundred Thouſand Men. And yet that ſeems incredible, in regard, that in the moſt flouriſhing State of *Greece*, which was about the time of *Xerxes* his Invaſion, all *Greece* could not make head againſt *Mardonius*, with an Army of above a Hundred Thouſand. The forementioned Monſieur *Bachet*, in his Commentary upon the Fifth Book of *Diophantus* his *Arith.* produces an Epigram (publiſhed *in Agone Homeri & Heſiodi*, ſet forth in *Greek*) where *Homer* is introduced, to anſwer *Heſiod*'s Queſtion, touching the Number of the *Grecian* Army; thus in *Latin*,

Septeni luxere foci, ſed quemlibet ante
Quinquaginta caro verubus tranſfixa tremebat,
Nongentiſque veru Danais data fercula ab uno.

Which is reſolved, by multiplying together 7 (the Number of the Fires, and 50, (the number of the Spits) making 350. then, by that, multiplying 900. the Number of Men, fed by the Fleſh on one Spit, which will make the Number of 315000. Soldiers.

But *Thucydides*, a moſt grave Hiſtorian (*lib.* 1.) computes the Number after this manner. He ſuppoſes, that, in every one of the greater Ships, there might be 120 Soldiers; in every one of the leſſer 50. both amounting to 170. Of which Sum of 170: taking a Medium, by halving, there will then remain 85. the Number of Men ſuppoſed to be in each Ship, one with another. Wherefore multiplying the Number of *Homer*'s whole Fleet, being 1186. Ships, by 85. the Product will be 100810. Soldiers: or, according to *Thucydides* his own Liſt of the Ships, being 1200. multiply'd by 85, as aforeſaid, 102000. Men.

" So ſlow a Fate attends not all. And *Greece!*
(If with thy leave I may confeſs it) This
I'll ſay; I would *have* Ilium *diſtreſt*,
Nay more, ſubdu'd; * [20] her Ruin yet repreſt;

* *Illos crudeles vocabo, qui puniendi cauſam habent, modum non habent,* ſays our Author, *de Clem. c.* 4. *i. e. Thoſe I call* cruel, *who, having cauſe to puniſh, have yet no meaſure.*

(20) *Her Ruin yet repreſs'd.*] The Example of *Marcellus*, at *Syracuſe*, in this particular, is memorable, and conformable to the Clemency here profeſs'd by *Agamemnon*, as it is repreſented by *Silius Italicus*, *lib.* 3.

——— Poſtquam ſublimis ab alto
Aggere, deſpexit trepidam clangoribus urbem,
Inque ſuo poſitum nutu, ſtent mœnia Regum,
An nullos oriens videat lux craſtina muros,
Ingemuit, nimiumque viris, tantumque licere
Horruit; & properè revocatâ militis irâ
Juſſit ſtare domos———
——— Sic parcere victis
Pro prædâ fuit———

From a high Mount, when he a while had view'd
The trembling City to his Will ſubdu'd.
Whither the kingly Walls ſhould ſtand, or none
To the next Morning riſing Light be ſhewn.
He griev'd to think; was Horrour-ſtruck to ſee
So much to act was to Man's Will left free.
Then haſtily the Soldiers Rage reſtrain'd;
Commands all ſtand ſafe:——So the Spoil he gain'd,
Was to ſhew Mercy to the vanquiſh'd.——

But

But the hot Rage of an incenſed Foe,
And Victory, by Night obtained, know
No Curb. What cruel or unworthy Fact
May ſeem committed, that Revenge did act,
And Darkneſs, which does Fury forward thruſt,
And the victorious Sword; whoſe killing Luſt
Having once taſted Blood 's ne'er ſatisfy'd.
If ought of ruin'd *Troy* may yet abide
After all this, now let it ſtand ſecur'd:
Enough, more than enough, ſhe hath endur'd.
That at thy Father's Tomb the Princeſs ſhou'd
* *Be made a Sacrifice, and with her Blood*
Sprinkle his Aſhes, or that yet ſo vile
Cruel a Murder we ſhould Nuptials ſtile,
We'll ne'er permit: 'Tis we muſt bear the blame:
" † Who ought, yet not forbids Ill, bids the ſame.

Pyrrhus.

Shall then *Achilles* Ghoſt due Honours want?

Agamemnon.

Dues it ſhall have, and every Tongue ſhall chant
His Praiſe; and Lands unknown reſound his Fame,
And celebrate the Glory of his Name.

* *Quæ docet ut pœnis hominum vel ſanguine paſci,*
Turpe, ferumque putes.—— Claudian.

† *Who ought, yet not forbids Ill, bids the ſame.*] This Topique the grave *Thucydides* long before made uſe of, in his Firſt Book of his Hiſtory, where introducing the *Corinthian* Embaſſadors to perſwade the *Spartans* to undertake a War againſt the *Athenians*, he furniſhes them with this Argument; *The Athenians*, in our Opinions, *ſeem leſs culpable, in attempting to bring the* Peloponneſians *beneath their unjuſt Subjection, than the* Spartans, Who having it in their power to hinder them, neglect yet to do it.

If

If yet his Aſhes nought but Blood can eaſe,
Let that of ſlaughter'd Herds his Ghoſt appeaſe.
But let not Blood be ſpilt to be bewail'd,
By wretched Mothers: How ye Gods prevail'd,
Or whence did this inhumane Cuſtom riſe,
Of making [21] Man to Man a Sacrifice!
Think but what Hate would to thy Sire accrue,
Should ſuch dire Rites be to his Honour due.

Pyrrhus.

Thou inſolently haughty in Succeſs,
As fearfully dejected in Diſtreſs!
Tyrant o'er Kings! Does new-ſprung Love infeſt
Yet once again with ſudden Flames thy Breaſt?
Does *Agamemnon* think that he ſhall ſtill
Thus wrong *Achilles*? No; know *Pyrrhus* will,

(21) *Making Man to Man a Sacrifice.*] The Original of this impious kind of Sacriſice ſeems to be derived antiently from that Example of *Abraham*'s Obedience to the Divine Command in offering his Son *Iſaac*. Of which, beſides the Authority of Scripture, mention is made even by profane Hiſtorians, as *Euſebius*, (*in Præpar. Evangel. l.* 9. *c.* 19.) teſtifies, from the Writings of *Melo*, cited by *Alexander Polyhiſtor*. Hence by Satanical Emulation, or Inſtigation, theſe humane (or rather inhumane) Immolations ſeem to have been propagated among the antient Heathens, in their Sacrifices to their fictitious Deities, *Saturn*, *Belus*, or *Moloch*, *Jupiter*, *Apollo*, or *Mithra*, *Venus*, *Diana*, *Mercury*; nay, to Heroes, Emperours, Kings, Princes, private Perſons, and what is yet worſe, even to Brutes and Monſters; touching which (to ſpare the Citations of antient Teſtimonies) ſee the late Treatiſe of *Jacobus Geuſius*, *De Victimis Humanis*; where whatever may concern that Subject is laboriouſly collected. Beſides what the Reader may meet with in. *Stuckius*, *De Sacrificiis Gentil. Gerard. Jo. Voſſius*, *De Origine & Progreſſu Idolatr. l.* 1. and *Saubertus*, *de Sacrific. Veterum*, *c.* 21. or in our learned *Selden*, *De Diis Syris Syntagm.* 1. *c.* 6. together with *Andreas Beyerus* thereupon, *In Additament.* and *Scheidius*, *De Diis German. c.* 32.

Or

Or ſee this Victim offer'd to his Grave,
Or elſe a greater, worthier Victim have:
This Sword here thinks it does too long abſtain
From Royal Blood, and *Priam*'s Ghoſt would fain
Have a King's bear it company.

Agamemnon.

'Tis true;
The greateſt Praiſe that is to *Pyrrhus* due,
Is that he murder'd *Priam*, whom his Sire
[22] Spar'd when his Suppliant.

Pyrrhus.

'Tis Truth entire;
We know't: that *They who were my Father's Foes*
Were forc'd to be his Suppliant; you 'mongſt thoſe.
But *Priam* was the ſtouter of the Two,
He came in Perſon to petition; You
Not yet ſo valiant as to ſupplicate,
Like a tame Coward, choſe to delegate
[23] *Ajax* and *Ithacus* to make your Prayer,
Whilſt you lay ſculking, and kept cloſe for fear.

Agamemnon.

But your brave Father fear'd not, 'tis confeſt,
He 'mongſt fir'd Ships, and ſlaughter'd *Greeks* could reſt

(22) *Spar'd when his Suppliant.*] Coming to implore the Redemption of *Hector*'s Corps, of which ſee the Relation in *Homer. Il.* 24.

(23) *Ajax* and *Ithacus.*] To theſe *Homer. Il.* 9. adds *Phœnix*, as chief of the Embaſſy, whom *Ovid*, in *Epiſt. Briſeid. ad Achillem*, follows

follows. Theſe, at the intreaty of *Agamemnon*, ſu'd to make his peace with *Achilles*, not only by proffering him to return *Briſeis*, but offering him alſo rich Preſents, both which the obſtinate Hero refuſed.

Secure; unmindful of his Charge; and run
[24] Upon his Lute nimble Diviſion.

Pyrrhus.

Yet was great *Hector*, who your Arms deſpis'd,
At ſound but of his Lute with fear ſurpriz'd.
And in the midſt of Terrour and Diſmay
His Navy yet in peaceful Quiet lay.

Agamemnon.

Yes, the ſame Navy *Priam* durſt to board.

Pyrrhus.

"'Tis kingly to a King Life to afford.

(24) *Upon his Lute.*] See *Julian* the Apoſtate, in his Second Oration to *Conſtantius*, appoſitely mythologiſing upon this Act of *Achilles*, who, beſides his Martial Arts, was train'd up by *Chyron*, in Phyſick and Muſick, vocal and inſtrumental, in which he became an excellent Proficient, and for which he is celebrated by the antient Poets. This Lute, or Lyre of his, is ſaid to have been that of *Mercury*'s, which *Corybas*, the Son of *Jaſion*, and Nephew of *Dardanus*, is reported (according to *Diodorus Siculus*, *l.* 5.) to have left at *Lymeſſus*, and which *Achilles*, when he took that Town, found, and carried away with him. From this yet *Homer* (*Iliad.* 9.) diſſents, telling us, that when the Ambaſſadours ſent from *Agamemnon* came to him, they found him playing upon

a

a Silver-neck'd Lute, curiously wrought, which among other Spoils, he brought from the Sack of *Eetionian Thebes.*

Agamemnon.

Then why a King did you deprive of Breath?

Pyrrhus.

"There's Mercy sometimes shewn in giving
"Death.

Agamemnon.

So you'd in Mercy sacrifice a Maid?

Pyrrhus.

And such a Sacrifice can you dissuade,
Who offer'd your own Child?

Agamemnon.

"Their Kingdom's Good
"Kings should prefer before their Childrens
Blood.

Pyrrhus.

Forbid a Captive's Death no Law e'er did.

Agamemnon.

"What the Law does not, is by Shame forbid.

Pyrrhus.

Pyrrhus.

What likes, is lawful, by all Victors thought.

Agamemnon.

The more your Licence, to will leſs you ought.

Pyrrhus.

'Fore theſe thus vant'ſt thou, who by *Pyrrhus* are
Freed from the Bondage of a Ten Years War?

Agamemnon.

Breeds [26] *Scyrus* ſuch high Blood? 167

(25) *The more your Licence, to will leſs you ought.*] The like Counſel is given by *Apollonius* to *Veſpaſian*, in *Philoſtratus*, *l.* 5. *c.* 13. Τὸ ἐξεῖναι σοὶ πὰν ὅτι βέλει δέδιθι, σωφρονέστερον δὲ αὐτῷ χρῆσαι. i. e. *Forbear to take the licence to do all thou haſt a Will to, ſo ſhalt thou manage thy Affairs more prudently.* Nor is that offer'd by *Claudian*, in 4to *Conſul. Honorii*, leſs acceptable.

Nec tibi quid liceat, ſed quid feciſſe decebit
Occurrat, mentemque domet reſpectus honeſtis.

Not what ſhall like, but what behoves thee, do,
And what reſpect of Honour prompts thee to.

But more oppoſite to what is here advis'd, is that of *Pliny*; *Legis Principi nemo ſcripſit, non tamen ei licet, quod libet. ac minimum decet libere, cui nimium licet.* i. e. *None ever preſcrib'd Laws to a Prince; yet is he not to take licence to do what he liſt; and very little is he to liſt, to whom too much is licenſed.*

(26) *Breeds* Scyrus *ſuch high Blood?*] The Poet perhaps alludes to the Proverb, or common By-word, *Scyrus Principatus*, which is meant of a mean and low Principality, as *Suidas* teſtifies, *in voce* ἀρχὴ Σκυρία, in regard the Iſland is ſtony and unfruitful;

fruitful; whence, according to *Bochartus* (in *Canaan*, *l.* 1. *c.* 12.) the Name ſeems to be deriv'd. See likewiſe *Eraſmus*, in *Adag. Scyrius Principatus.*

Pyrrhus.

Scyrus which knows

[27] No Brothers Sins.

Agamemnon.

Which ſtrait'ning Seas incloſe.

Pyrrhus.

Yes, Seas that owe us a relation;
Indeed [28] *Thyeſtes* noble Houſe w' have known,
Great *Atreus* too.

(27) ——*Which knows*
No Brothers Sins.] As *Mycenæ* and *Argos* were guilty of. For *Atreus* and *Thyeſtes*, the Sons of *Pelops*, by *Hippodamia*, were firſt guilty of the Murther of their Brother-in-Law *Chryſippus*, whom *Pelops* begat on *Axioche*, his Concubine. Afterward, *Thyeſtes*, by the help of *Ærope*, the Wife of *Atreus*, whom he had ſeduc'd to play the Adultereſs, became Maſter of his Brother's Golden-Fleec'd Ram (which was the fatal Ornament of his Kingdom) upon which *Atreus*, to be reveng'd, kills Three of *Thyeſtes* his Children, then Hoſtages in his Court, and inviting *Thyeſtes* to a Treatment of ſeeming Reconciliation, feaſts him with the Fleſh and Blood of his Children. From the ſight of which horrid Banquet, the Sun is ſaid to have withdrawn his Light. See *Hyginus*, *De Fabul. Pauſanias in Corinth.* and the Tragedy of *Thyeſtes*, among thoſe which go under the Name of *Seneca.*

(28) ——Thyeſtes *noble Houſe,*
Great Atreus *too.*] Ironically ſpoken, and reflecting upon the unhappy Miſcarriages of *Agamemnon* his Family (of which in the foregoing Note) being notwithſtanding of a very illuſtrious Original. For *Jupiter*, on *Pluto*, Daughter of *Hymas* (as *Hyginus*, *de Fabulis*, *c.* 14. makes her) or as ſome will,

of

of *Oceanus*, as others, of *Saturn*, begat *Tantalus*. He, on *Euryanaſſa*, or (according to *Hyginus*, *c.* 83.) on *Dione*, Daughter of *Atlas*, *Pelops*; who by *Hippodamia*, only Daughter of *Oenomaus*, had *Atreus*, and *Thyeſtes*; *Atreus*, by *Ærope*, Daughter of *Crateus* *Agamemnon*, and *Menelaus*, thence call'd *Atrides*. Though *Servius* (in *Æneid.* 1.) tells us, the Name *Atrides* was *Nomen uſurpatum*, *Agamemnon* and *Menelaus* being the Sons of *Plyſthenes*, and not of *Atreus*. Which difference of Opinion ſome reconcile thus, making *Plyſthenes* the Son of *Atreus*, and to have dy'd very young, but to have been Father of two Sons, *Agamemnon* and *Menelaus*, whom he left to the Care and Tuition of his Grandfather *Atreus*, whence they were call'd *Atrides*. But the moſt common and prevalent Opinion is, that they were really the Sons of *Atreus*; and that after the Death of their Father (ſlain by *Ægyſthus*, the Son of *Thyeſtes*) they were convey'd (as *Tzetzes* tells the Story, *Chil. Hiſt.* 18.) by one *Trotecomphus*, to *Polyphidus*, King of *Sicyonia*, who, the better to ſecure them from the Malice of *Thyeſtes*, ſent them to *Oeneus*, King of *Ætolia*. Not long after which, *Tyndarus*, King of *Sparta*, taking notice of them to be hopeful Princes, adopted them for his Sons-in-Law, marrying his two Daughters, *Clytemneſtra* and *Helena*, the one to *Agamemnon*, the other to *Menelaus*.

Agamemnon.

Out thou Girls Baſtard Brat,
Got by *Achilles*, when ſcarce Man.

Pyrrhus.

By that
Achilles, who to the whole World ally'd
Enjoys *the Honours of the Deifi'd*,

(29) *Enjoys the Honours of the Deifi'd.*] *Achilles*, ſoon after his Death, was honoured with Divine Rites. Of which the antient Scholiaſt upon *Statius* his *Achilles*, explicating this Verſe, *Iliaci ſcopulos habitare Sepulchri*, thus writes, *Ubi Achillem pro Deo conſecraturi erant mortales.* For near his Tomb, on the *Sigæan Promontory*, he had a Temple dedicated to him, call'd *Achilleion*, where he was worſhipped by the *Ilienſes*, as *Britannicus* notes upon the ſame Verſe. *Pauſanias*, in *Laconicis*, tells of a Temple near *Sparta*, dedicated to him, and built by *Praces*, Grandchild of *Pergamus*,

Pergamus, Son of *Neoptolemus*, or *Pyrrhus*, where the *Athletæ*, or *Combatants*, who went into the Plane-tree Grove, on Solemn days to fight, offer'd Sacrifice to *Achilles*, before the Combat. And *Dion Pruſiæus* (*Orat.* 36.) reports that his Countrymen, the *Boryſtenitæ*, had him in higheſt Veneration, to whom they built a Temple, in a certain Iſland, which they call'd after his Name. By the *Athenians* likewiſe he was worſhipped as their Tutelar Deity, by whoſe ſuppoſed Protection, both that City and the whole Region of *Attica* (as *Zoſimus in* 4. *Hiſt.* from the Authority of *Syrianus*, the Philoſopher would perſuade his Reader to believe) was preſerv'd from the threatning Ruin of Earthquakes, generally infeſting all *Greece*, in the time of *Valens*, the Eaſtern Emperour. The ſame *Zoſimus* in his Fifth Book, likewiſe adding, that when *Alarichus* beſieged that City, with intent to have deſtroy'd it, he was frighted from his deſign, by the appearance of his angry Demi-God, at the Prayers and Interceſſion of the Beſieged. Not to mention the Honours done him by *Alexander* the Great, and *Antonius Caracalla*, the *Roman* Emperour, in their Parentations at his Monument, mentioned by *Arrian* and *Herodian*. The over-curious criticiſing of *Gronovius* upon this place, endeavouring to wreſt the original Text from the common Reading of the Words, as we have render'd them, is to little purpoſe.

Who can a Claim [31] to Seas by *Thetis* move,
To Hell by *Æacus*, to Heav'n by *Jove*. 180

Agamemnon.

Yes, he who fell by *Paris* feeble Hand.

Pyrrhus.

Whom yet not any of the Gods durſt ſtand
In open fight.

(31) *To Seas by* Thetis, *&c.*] *Achilles* was the Son of *Peleus*, by *Thetis*; *Peleus* the Son of *Æacus*, by *Endais*, the Daughter of *Chiron*; *Æacus* the Son of *Jupiter*, by *Ægina*, Daughter of the River *Aſopus*.

Agamemnon.

Sir, I could rule your Tongue,
And give your Boldneſs due Correction;
But that this Sword of ours knows how to ſpare
E'en Captives: Let the Gods Interpreter,
Calchas, be call'd, and what the Fates command
By him, to that we willingly will ſtand.

[*Enter* Calchas.

Agamemnon.

Thou Sacred Miniſter, who loos'dſt the Bar
Which ſtop'd the *Grecian* Navy, and the War;
Whoſe Art unlocks the Heavens, expounds their Laws,
And from Beaſts Entrails, Thunder, Comets, draws
The ſure Preſages of enſuing Fate;
Whoſe Words we purchas'd at ſo dear a Rate,
Now here declare what 'tis the Gods intend:
And this our Strife, let thy grave Counſel end.

Calchas.

The uſual means, Fates of Return afford
The *Greeks*. To th' Tomb of the *Theſſalian* Lord
The Virgin muſt be ſacrific'd; ſo dreſt
As *Grecian* Brides are at their Nuptial Feaſt,
And, *Pyrrhus*, wedded to thy Sire by thee,
With theſe due Rites ſhall ſhe eſpouſed be.

Yet

Yet is not this our Fleets ſole *Remora*.
More noble Blood than thine, *Polyxena*,
The Fates require. [32] Great *Hector*'s only Son
From ſome high Turret muſt be headlong thrown;
So have the Gods decreed he ſhould be ſlain.
Then may your conquering Navy plough the Main.

(32) *Great Hector's only Son.*] *Hector* had more Sons than One; for beſides *Aſtyanax*, the Scholiaſt of *Euripides* (from the Teſtimony of *Anaxicrates*, in the Second Book of his *Argolique Hiſtory*) affirms, that *Hector* had by *Andromache* Two other Sons, *viz.* *Amphineus* and *Scamandrius*; but this laſt ſeems to be the ſame with *Aſtyanax*; he being firſt call'd by his Father *Scamandrius*, from the River *Scamander*. But that being look'd upon as *aſperum & durum vocabulum*, the Gods not vouchſafing to make uſe of it, but giving it the Name of *Xanthus*, as a ſofter Appellation. He had afterwards his Name changed into *Aſtyanax*, as the more pleaſing, and ſeemingly the more proſperous Denomination. He had likewiſe another natural Son, named *Palæterus*. As to the double Name of *Aſtyanax*, ſee the late Learned Obſervator on *Catullus*, Dr. *Iſ. Voſſius*. And as to the Plurality of *Hector*'s Children, ſee the curious Monſ. *Bachet*, his *Ovidian* Comment in *French*, and my ſometime ingenious Friend Monſ. *Colomiez*, his *Bibliotheque Curieuſe*.

CHORUS.

This CHORUS, consisting of *Trojan* Women, is aptly enough introduc'd, to question the Verity of *Achilles*'s rising from the dead, as rumour'd in the foregoing Act; and *Seneca* takes occasion to make them speak his own *Epicurean* and *Stoical* Sentiments, in prejudice to the Persuasion of the Soul's Immortality, thereby rendring the Subject of their Discourse confessedly impious; insomuch, that *Delrius* (otherwise no less a Friend to him, than his Friend *Lipsius*) is here forc'd to leave him, and cry out, *Valeat* Seneca *cum suis animæ necatoribus*; having first prepar'd an Antidote against his poisonous Assertions, therein vindicating the Soul's Immortality, by Arguments drawn not only from the Reasonings of the wisest Philosophers, and the common Sentiment of most Nations, but also from the Dictates of Scripture, Fathers, Councils, and the meer Light of Nature. To which, by way of Precaution, we refer the unwary Reader.

IS it a Truth? or Fiction blinds
Our fearful Minds?
That when to Earth we Bodies give,
[33] Souls yet do live?
That when the [34] Wife hath clos'd with Cries
The Husband's Eyes,

(33) *Souls yet do live.*] The *Stoicks* are not all of one Persuasion, touching the state of the Soul, after the Death of the Body; some affirming it to dye with the Body, as *Panætius*, and his Followers. Others, with *Cleanthes*, (with whom likewise *Chrysippus* in part consents, as to the Souls only of the wise) allow to them a survivance after the Body, but not to endure longer than the Worlds general Conflagration. Which Opinion *Cicero* (in 1. *Tuscul.*) hath thus ingeniously expresst: *Stoici usuram nobis largiuntur, tanquam Cornicibus; Diu mansuros aiunt animos, semper, negant.*

(34) *The Wife hath clos'd with Cries The Husband's Eyes.*] The Antients, as well *Greeks* as *Romans*, were most superstitiously observant of the Ceremony of closing the Eyes of the Dead, and this was always done, or intended to be done, by those of neerest Relation; as Wives for their Husbands; Husbands for their Wives; Parents for

for their Children, Children for their Parents, and ſo in order, according to their Degree of Proximity, by Blood or Friendſhip. Of the manner of performing which Ceremony, and of the Reaſons for it, the Reader may find a particular account, in *Kirkmannus, de Funeribus, l.* 1. *c.* 6. and *Meurſius* upon the ſame Subject, *lib. ſingular. c.* 3.

When the laſt fatal Day of Light
Hath ſpoil'd our Sight,
[35] And when to Duſt and Aſhes turn'd
Our Bones are urn'd;
Souls ſtand yet in no need at all
Of Funeral.
But that [36] a longer Life with Pain
They ſtill retain?
Or dye we quite? Nor ought we have
Survives the Grave?
When like to Smoak immix'd with Skies,
The Spirit flies.

(35) *When to Aſhes turn'd Our Bones are urnd.*] After the Corps was burnt (which was the manner of the antient Funeral) they collected the remaining Bones and Aſhes of the Dead; which Office or Duty, among the *Romans*, was called *Oſſilegium*. The Bones and Aſhes ſo collected together, they beſprinkled with Wine and other odoriferous Liquors, and bedew'd with their Tears, then put them up into ſmall Veſſels, which they call'd *Urnæ*; which Urns or Veſſels were diſtinguiſh'd by their proper Names of *Oſſuaria* and *Cinerariæ*. See the forecited Authors in the precedent Note.

(36) *A longer Life with Pain They ſtill retain.*] This is the beſt condition which the moſt eminent of the *Stoicks* allow to a ſeparated Soul; for the Life of a Soul, after the Body's Death, the *Stoicks* (as *Delrius* upon this place notes) ἀπλῶς, *miſeriam rebantur*, though *Lactantius* (*lib.* 7.) reports *Zeno* to have taught otherwiſe. The words of *Lactantius* are theſe: *Eſſe inferos* Zenon *Stoicus docuit, & ſedes Piorum ab Impiis eſſe diſcretas; & illos quidem quietas, ac delectabiles incolere regiones, hos verò luere pœnas in tenebroſis locis, atque in cœni voraginibus horrendis.*

And [37] Funeral Tapers are apply'd
To th' naked Side.
Whate'er *Sol* riſing does diſcloſe,
Or ſetting ſhows;
Whate'er the Sea with flowing Waves
Or ebbing laves;
Old Time, that moves with winged pace,
Doth ſoon deface.
With the ſame Swiftneſs the Signs rowl
Round, round the Pole,
With the ſame Courſe Day's Ruler ſteers
The fleeting Years;
With the ſame Speed th' oblique-pac'd Moon
Does wheeling run:
We all are hurried to our Fates,
Our Lives laſt Dates;
And when we reach the *Stygian* Shore,
Are then no more.
As Smoak, which ſprings from Fire, is ſoon
Diſpers'd and gone;

(37) *Tapers are apply'd*
To th' naked Side.] Alluding to the antient Cuſtom or Ceremony, in ſetting fire to the Funeral Pile whereon the dead Body was to be burnt, which was done by the neareſt of kin of the Male Sex, who (as *Virgil* expreſſes the manner of doing it)

——— *ſubjectam more Parentum*
Averſam tenuere facem———

going backward, and turning their Faces from the Pile, *Ut id officium neceſſitatis eſſe oſtenderent, non voluntatis*, ſays *Servius* upon that place: adding likewiſe, that theſe Funeral Lights or Torches were made *ex funibus*, of twiſted Cords, (which, as *Iſidore* tells us, were *cerâ circundati*,) whence *Varro* derives the Denomination of *Funeral*.

Or

Or Clouds which we but now beheld,
By Winds diſpel'd;
The Spirit, which informs this Clay,
So fleets away.
[38] *Nothing is after Death*; and this
Too, *Nothing* is:
The Gaol, or the extreameſt ſpace
Of a ſwift Race.
[39] The *Covetous* their Hopes forbear,
[40] The *Sad* their Fear.
Ask'ſt thou, whene'er thou com'ſt to dye,
Where thou ſhalt lye?

(38) *Nothing is after Death; and this Too, Nothing is.*] *Seneca* here does not ſo much ſeem to declare, as to confirm his Opinion (to uſe *Heinſius*'s Expreſſion) which he hath elſewhere to this purpoſe laid down, both in his Epiſtles to *Lucilius*, and particularly in *Conſolat. ad Marciam*, from whom his Nephew *Lucan* hath borrowed thus much in the Third of his *Pharſalia*:

Aut nihil eſt ſenſûs animis à morte relictum,
Aut mors ipſa nihil——

Or Souls no Senſe do after Death retain,
Or Death is nothing——

To a much better and contrary Senſe *Propertius*, *lib.* 3. *Eleg.*

Sunt aliquid Manes, Lethum non omnia finit.

Manes are ſomething, Death not all things rids.

(39) *The Covetous.*] That is, the deſirous of Death, in hopes thereby to better their Condition.

(40) *The Sad.*] That is, thoſe that fear Puniſhment for their Offences after Death.

41 Where lye th' unborn. Away Time rakes us,
Then *Chaos* takes us.
Death's Individual; like kind
To Body or Mind.
42 Whate'er of *Tænarus* they ſing,
And Hell's fierce King,
How *Cerberus* ſtill guards the Port
O'th' *Stygian* Court,
All are but idle Rumours found,
And empty Sound;
Like the vain Fears of Melancholy
Dreams, and fabulous Folly.

(41) *Where lye th' unborn.*] This is but a Repetition of what he elſewhere declares, (*Conſolat. ad Marc.*) *Mors nos in illam tranquillitatem, in qua, antequam naſceremur, jacuimus, reponit. Si mortuorum aliquis miſeretur, & nonnatorum miſereatur.*

(42) *Whate'er of* Tænarus *they ſing,* &c.] The ſame Poſition he maintains in *Conſolat ad Marciam*, in theſe words; *Illa quæ nobis inferos faciunt terribiles fabula eſt, &c. Luſerunt iſta Poetæ, & vanis nos agitavere terroribus.* Where we may ſee he hath in this place only transferr'd the Senſe of his Philoſophical Proſe into Poetical Numbers; and from this Inſtance, and the foregoing, clearly infer (were there no other Arguments to evince it) that *Seneca*, the Philoſopher, was the Author of this Tragedy.

Act III. Scene I.

ANDROMACHE, SENEX, ASTIANAX mute.

Andromache.

WHY tear you thus your Hair, and weeping beat
Your wretched Breasts, ye *Phrygian* Dames? We yet
Suffer but lightly, if we suffer what
Is only to be wept. *Troy* fell but late
To you, to me long since. When in our view
Cruel *Achilles* at his Chariot drew
My *Hector*'s Limbs; whilst with a Weight unknown
The trembling Axletree did seem to groan.
Then, then was *Troy* o'erthrown, then *Ilium* fell;
Sense of that Grief makes me unsensible.
And now by Death freed from Captivity
I'd follow *Hector*; but this Boy here, he
Witholds me; he (sweet Child) my Will restrains,
And from a much-desired Death detains.
'Tis he that makes me yet the Gods intreat;
He to my Griefs a longer time hath set.

And

And though my greateſt Comfort, took from me
The greateſt Comfort in my Miſery,
Security from Fear; no place doth reſt
For happier Fortune with the worſt oppreſt
And ſaddeſt Miſeries: " For to fear ſtill,
" When Hope hath left us, is the worſt of Ill.

Senex.

What ſudden Fear does thy ſad Mind ſurprize?

Andromache.

From our great Ills ſtill greater Ills ariſe.
Nor yet can *Iliums* fatal Woes have end.

Senex.

What further Miſeries does Heaven intend?

Andromache.

Hell's open'd; and our Foes, that we might ne'er
Want Terrour, riſing from their Graves appear.
And can this only to the *Greeks* befall?
Sure Death is equally the ſame to all.
That common Fear all *Phrygians* doth diſtreſs;
But my ſad Dream doth me alone oppreſs.

Senex.

Declare, what did thy dreadful Dream preſent?

Andromache.

Two parts of quiet Night were almoſt ſpent,

And

And now the [1] Seven *Triones* had wheel'd round
Their glittering Wain, when Reſt (a Stranger found
To my afflicted Thoughts) in a ſhort Sleep
Upon my wearied Eyes did gently creep,
(If ſuch Amaze of Mind yet Sleep may be.)
Strait to my thinking I did *Hector* ſee.
Not ſuch, as when againſt the *Argives* bent
On *Grecian* Ships, [2] *Idæan* Flames he ſent;
Nor ſuch, when he his Foes with ſlaughter ſtrook,
And real Spoils from [3] falſe *Achilles* took.

(1) *Seven Triones.*] The words in the Original are, *Clarúmque ſeptem verterant ſtellæ Jugum*, meaning thoſe in the Conſtellation of the Northern Bear or Wain, which the *Latines* call *Septem Triones*, from their reſemblance of Oxen drawing a Wain. Of which thus *Feſtus*: *Septem Triones ſeptem ſtellæ appellantur, à bubus junctis, quos Triones veteres appellant, quòd juncti erant terram quaſi Teriones.* And to the ſame purpoſe *Varro de Lingua Lat. l. 6. Triones & Boves appellantur à Bubulcis etiam nunc, maximè cum arant terram: Equèis ut dicti valentes Glebarii, qui facilè proſcindunt Glebas, ſic omnes qui terram arabant, à terra Teriones, unde Triones, &c.* Upon which ſcore I have made bold here to adopt the word into *Engliſh*, and (as I conceive) with as good Senſe, and better Sound in Verſe, than by plainly and flatly rendering *Septem Stellæ* the *Seven Stars*. Whether the Word may paſs among us, I leave to the Modern *Cenſors* of Language: This I cannot but add, that among the *Romans* it was taken up by ſome of the *Lucretian* Family, as a diſtinct *Cognomen*. Whence, among the Conſular Coins, we find ſome of *L. LUCRETIUS TRIO*, on the reverſe of which is ſtamp'd the Figure of an Half Moon and the Seven Stars, or *Septem Triones*; *Quibus notis* (ſays *Fulvius Urſinus in Famil. Roman.*) *opinor L. Lucretium cognominis ſui originem indicare voluiſſe.* See likewiſe to this purpoſe *Scaliger* upon *Feſtus*, as before cited.

(2) *Idæan Flames.*] That is, Torches or Firebrands made of Pine, cut from Mount *Ida*, wherewith the *Trojans* attempted to fire the *Grecian* Fleet, led by the Conduct and Valour of *Hector*. Of which Exploit ſee *Homer* in the 12, 13, 14, and 15 of his *Iliads*.

(3) *Falſe* Achilles.] Meaning *Patroclus*, dreſs'd in the Armour of *Achilles*. For *Patroclus* ſeeing the *Greeks* worſted by *Hector*,

Hector, and their Ships begun to be fired, begg'd of *Achilles* that he would permit him the uſe of his Arms, and the Conduct of the *Myrmidons*. Which being granted him, he bravely charged the *Trojans*, and forc'd them to a Retreat. In which Action he was firſt wounded by *Euphorbus*, and forced to retire; yet not without the intervening aſſiſtance of *Apollo*, who before had cauſed his Armour to be looſned, and to fall from him: Whereupon, *Hector* purſuing him, kill'd him outright. Whence dying, he thus upbraids *Hector*, in *Homer. Iliad.* 16.

Pernicious Fate and Phœbus *firſt o'erthrew me,*
Euphorbus *next, thou'rt but the third that ſlew me.*

Nor did his ſprightly Eyes with Lightning glance,
But with a ſad dejected Countenance
Like mine, he ſtood; his Hair all ſoil'd and wet,
(It joyed me though, even ſuch to ſee him yet.)
His Head then ſhaking, thus at length he ſpake;
Awake, my dear *Andromache*, awake,
And quickly hence *Aſtyanax* convey;
Let him be cloſely hid; no other way
Is left to ſave him: Thy ſad Cries forbear.
Griev'ſt thou *Troy*'s fall'n? Would God it wholly were.
Quickly diſpatch, and to ſome ſecret place
Convey this laſt ſmall Hopes of all our Race.
Sleep from my Senſes a cold Horrour ſhook,
When ſtaring round with an affrighted Look,
Wretch, I (my Child forgot) for *Hector* ſought;
But lo the fleeting ſhadow, whilſt I thought
To have embrac'd it, fled. O my dear * Joy,
True Bloud of thy great Sire, ſole Hopes of *Troy!*
Unhappy Iſſue of too fam'd a Race!
Too like thy Father; even ſuch a Face

* *Aſtyanax.*

My

My *Hector* had; his Gait ſuch, ſo he bare
His conq'ring Arms; ſo did his curled Hair
Part on his threatning Forehead, [4] ſo *from's Head*
Covering his Neck, 'bout his tall Shoulders ſpread.
O Son, too late unto thy Country born,
Too ſoon unto thy Mother! will that Turn,
That happy Revolution never come,
That I mey ſee thee build up *Ilium*,
And her fled Citizens reduce once more,
And to their Town and them their Name reſtore?
But I forget my ſelf, and fondly crave
Too happy things: "Enough poor Captives have
"If they may live. What place Wretch, can ſecure
Thy Fears? Sweet Child, where ſhall I hide thee
ſure?

(4) ——— *So from's Head*
Covering his Neck, 'bout his tall Shoulders ſpread.] *Hector's* faſhion or manner of wearing his Hair was peculiar, being rais'd up from his Forehead, and upon the Crown carried back to the hinder part of his Head, and thence falling down about his Neck, as *Julius Pollux* from the Teſtimony of *Timæus* ſhews, *l.* 2. *c.* 3. Which kind of Tonſure or ordering of the Hair, came to be called *Hectorea Coma*, of which ſee *Lycophron in Caſſand.* and upon him *Meurſius* and *Canterus*. *Polyenus* likewiſe, *l.* 1. *p.* 13. declares it to have been the Tonſure of *Theſeus*, hence nam'd *Raſuram Theſeiden*, and particular to the *Abantes*, as *Homer* teſtifies, who thus deſcribes them

——'Αβάντες ὄπιθεν κομόωντες.

Abantes, who their Locks do backwards wear.

See *Caſaubon's* Edition of *Polyænus*, *gr. lat.* 120. Affected by *Caligula* and *Nero* the *Roman* Emperours, and others of the *Claudian* Family, as *Suetonius* teſtifies; who ſays of the former, that it was his manner to go *Capillo pone occipitium ſubmiſſiore, ut cervicem etiam obtegeret*: And of the latter, that *Comam peregratione Achaicâ etiam pone verticem ſubmiſerit*. See not only the particular Deſcription of this kind of Tonſure, but alſo the Repreſentation thereof in Sculpture, from an antient *Intaglia in Jo. Angelo Canini* his *Iconographia*.

Is

That late proud Palace, rich in Wealth and Fame.
Built by the Gods, worthy ev'n Envy's Aim,
Is now to a rude heap of Aſhes turn'd,
All's levell'd with the Ground, the whole Town burn'd
In waſtful Flames; nor doth there now abide
So much of *Troy* as may one Infant hide.
What place would fitteſt ſerve for my intent?
Hard by's my Husbands ſtately Monument,
Which ev'n the Enemy doth reverence,
Which with much Coſt, nor leſs Magnificence,
(On his own Sorrows too too prodigal)
Old *Priam* built; there I may beſt of all
Intruſt him with his Sire.—A cold Sweat flows
O'er all my Limbs, my Mind diſtracted grows,
And dreads the *Omen* of the diſmal place.

Senex.

" Oft a ſuppos'd Deſtruction (in this caſe)
" Men from a real Ruine hath preſerv'd.
No other Hope of Safety is reſerv'd.
A great and fatal Weight on him doth lie,
The Greatneſs of his own Nobility.

Andromache.

Pray Heav'n no one diſcover or betray him.

Senex.

Let there be none to witneſs where you lay him.

Andro-

Andromache.

How if the Enemy demand the Boy?

Senex.

Say, He was murder'd in insubverted *Troy*.

Andromache.

What boots it to lie hid a while, that past,
To fall into their cruel Hands at last?

Senex.

Despair not, hope for better Fate: "The first
"Charge of the Victors Fury is the worst.

Andromache.

Alas, what should we hope, if he can ne'er
Be kept conceal'd without apparent Fear?

Senex.

"Choice of their Safety the Secure may make,
"Those in distress must hold of any take.

Andromache.

What desert place or unfrequented Land
Will give thee safe Repose? What friendly Hand

Protect

Protect us? To our Fears who'll Comfort yield?
O thou who always didſt, thy own now ſhield,
Great *Hector!* This dear Treaſure from thy Wife
Receive, let thy dead Aſhes guard his Life.
Come, Child, enter this Tomb; back why doſt ſtart?
Scorn'ſt thou to lurk in Holes? His Fathers Heart
In him I ſee; he ſhames to fear.—Quit, quit
Thy Princely Thoughts now, and take ſuch as fit
Thy preſent ſtate. See all of *Ilium*
That's left, a Child, a Captive, and a Tomb.
Submit to Heavens Decree, nor fear to enter
Thy Fathers Monument; go, boldly venture.
There, if on Wretches Fates Compaſſion have,
Thou'lt Safety find; if Death they give, a Grave.

Senex.

He's hid: but leſt thy Fears ſhould him betray,
Remove ſome diſtance hence another way.

Andromache.

" The nearer that we fear, we fear the leſs:
But if you pleaſe, let us withdraw——

Senex.

Whiſt! Peace:
Madam,

Madam, your ſad Complaints a while ſuſpend,
The [5] *Cephalenian* Prince this way does bend.

Andromache.

Cleave, Earth! and thou, dear Spouſe, rend up the Ground
From loweſt Hell, and in that dark Profound
Hide our Loves Pledge. He comes, he comes, his Pace
And Looks ſpeak Plots; there's Miſchief in his Face.

(5) *The* Cephalenian *Prince.*] *Ulyſſes*, from *Cephalenia*, an Iſland in the *Ionian* Sea, 120 Miles in compaſs, diſtant about 20 Miles from *Zant*, of which he was Lord. The Iſland had antiently four Cities, denominated from the Four Sons of *Cephalus*, *Proneſus*, *Samus*, *Peleus*, and *Cranius*. Now only one, of the ſame Name with the Iſland, remains, with ſome Villages, and a Port called *Argoſtoli*, Six Miles from *Cephalenia*, Southwards. See *Baudrand in Ferrarii Lexicon.* It was heretofore called *Same* or *Samus*, and (according to ſome, ſays *Ortelius*) *Taphos*; at preſent, by the *Italians*, *Cefalonia*, and is under the Dominion of the *Venetians*.

Scene II.

Enter ULYSSES.

Ulysses.

THO to promulgate a severe Decree
I come; I beg you'll be so just to me,
As not to think the rigorous Sentence mine,
But what the Votes of all the *Greeks* enjoyn.
Whose late Return to their lov'd Homes withstands
Great *Hector*'s Heir: Him Destiny demands.
Still doubtful Hopes of an uncertain Peace,
And fear of Vengeance will the *Greeks* oppress,
Nor suffer them to lay down Arms so long
As thy Son lives, *Andromache.*

Andromache.

This Song
Does *Calchas* your great Prophet sing?

Ulysses.

Although
He had said nothing, *Hector* tells us so.
Whose Stock we dread: " A generous Race aspires
" Unto the Worth and Virtue of their Sires.

So

So the great Herds ſmall Playfellow, which now
Sports in the Paſtures [1] with ſcarce budded Brow,
Strait with advanced Creſt and armed Head,
Commands the Flock which late his Father led.
And ſo the tender Sprout of ſome tall Tree
Late fell'd, ſhoots up in a ſhort time to be
Equal to that from whence it ſprung, and lends
To Earth a Shade, to Heav'n its Boughs extends.
So the ſmall Aſhes of a mighty Fire
Careleſly left, into new Flames aſpire.
" Grief does indeed Matters unjuſtly ſtate,
" And makes of things but a wrong Eſtimate.
Yet if your Caſe you duly ſhall perpend,
You'll not think ſtrange if after Ten Years end,
Th' old Soldier ſpent with Toil new Wars ſhould fear,
And never enough ruin'd *Troy*; for ne'er
Can we enjoy Security of Mind,
Our ſelves not ſafe, whilſt ſtill we fear to find
Another *Hector* in *Aſtyanax*.
Then rid us of this Terror that thus wracks
Our Thoughts. This is the only cauſe of ſtay
Unto our Fleet, ready to wing its way.
Nor think me cruel, 'cauſe by Fates compell'd
I *Hector*'s Son require; had Heav'n ſo will'd,

(1) *With ſcarce budded Brow.*] *Seneca* ſeems in this place to have imitated his beloved *Ovid* (as elſewhere in theſe Tragedies he frequently does) who in his *Halieut.* hath the like Compariſon,

——*Vitulus ſic namque minatur*
Qui nondum gerit in tenerâ jam cornua fronte.

So threatens a young Calf, whoſe tender Brow
No Horns yet Bears.——

I had as ſoon ask'd [2] *Agamemnon*'s Son,
Than ſuffer [3] what the *Victor*'s ſelf hath done.

Andromache.

Would God, dear Child, I had thee in my Hand,
Or knew thy preſent Fortune, or what Land
Now harbours thee; though Swords tranſpierc'd my Breaſt,
Though galling Chains my captiv'd Hands oppreſt,
Or Flames beſet me round, they ne'er ſhould move
My Heart to quit a Mothers Faith or Love.
Poor Infant, O where art thou? what ſtrange Fate
Is fall'n on thee? Wandreſt thou deſolate
In untrac'd Fields? Or periſh'dſt thou, my Joy,
Amidſt the Smoke and Flames of burning *Troy*?
Or hath the *Victor* in a wanton Mood
Of Cruelty plaid with thy childiſh Blood,
And murder'd thee in ſport? Or by ſome Beaſt
Slain, do thy Limbs *Idæan* Vultures feaſt?

(2) *Agamemnon's Son.*] *Oreſtes*, who was formerly call'd *Achæus*, according to *Plutarch de Orac. Pyth.* *Ptolemæus Hephæſtion* (*apud Photium*) reports he was born upon the Feaſt-day of *Ceres*, ſurnamed *Erinnys*, thereby preſaging, that he ſhould one day be tormented by Furies, as he happened to be, for the Murther of his Mother *Clytemneſtra*, and her Adulterer *Ægyſthus*, in revenge of his Fathers Death by them contrived.

(3) *What the Victor's ſelf hath done.*] Who gave his own Daughter *Iphigenia* to be ſacrific'd for the Proſperity of the *Grecian* Fleet.

Ulyſſes.

Come, come, diſſemble not; 'tis had to cheat
Ulyſſes: Know we can the [4] Plots defeat
Of Mothers although Goddeſſes. Away
With theſe vain Shifts, and where thy Son is, ſay.

Andromache.

Where's *Hector? Priam?* all the *Trojans?* You
For one ask, I for all.

Ulyſſes.

Torture ſhall ſcrue,
Since our Perſuaſions cannot gain a free,
A forc'd Confeſſion from thee.

Andromache.

Alas ſhe
Is 'gainſt the worſt of Fate ſecured ſtill,
That die not only can, but ought, and will.

Ulyſſes.

Theſe Boaſts at Deaths approach will quickly fly.

Andromache.

No, *Ithacus*; if me thou'dſt terrifie,

(4) ——*The Plots defeat*
Of Mothers, although Goddeſſes.] Alluding to the Deſign of *Thetis* in concealing her Son *Achilles*, to prevent his going to the *Trojan* War, which by *Ulyſſes* was detected and defeated.

Threaten me Life, for Death's my wish.

Ulysses.

Fire, Blows,
And Tortures shall enforce thee to disclose
The Secrets of thy Breast. " Oft-times we see
" Severity works more than Lenity.

Andromache.

Doom me to Flames, dissect with Wounds, and try
All torturing Arts that witty Cruelty
Did e'er devise; Thirst, Famine, all Plagues, through
My Bowels burning Irons thrust; or mue
Me up in some dark noisom Dungeon: And
(If yet you think not these enough) command
Whatever Cruelties on captiv'd Foes
A haughty barbarous *Victor* dare impose:
No Tortures e'er shall a Confession wrest,
Nor Terrors daunt my stout Maternal Brest.

Ulysses.

This obstinate Love thou to thy Child dost bear
Warns all the *Greeks* to like parental Care.
After a War so far, so long, less I
Shold fear the Ills *Calchas* does prophecy.
Fear'd I but for my self: But 'tis not us
Thou threatst alone, but my [5] *Telemachus.*

(5) *My* Telemachus.] *Telemachus* was the Son of *Ulysses* and *Penelope*, born a little before he went to the *Trojan* War, who therefore

therefore (according to *Euſtathius in* 1. *Odyſſ.*) at his parting gave him that Name, as deſiring he might lead his Life πάλαι μάχης, far from the hazards of War and Battels, which he himſelf was unfortunately enforc'd then to undergo.

Andromache.

And muſt I Comfort then afford my Foes
Againſt my Will? I muſt.—Sorrow diſcloſe
Thy hidden Griefs. Now ye *Atrides*, chear!
And be thou ſtill to *Greeks* the Meſſenger
Of happy News, Great *Hector*'s Son is dead.

Ulyſſes.

Where be the Proofs may make this credited?

Andromache.

So fall on me what e'er the *Victor*'s Rage
May threat; ſo Fates to my maturer Age
An eaſie cloſe; and where I had my Birth
Afford me Burial: So may the Earth
Lie light on *Hector*'s Bones, as he bereav'd
Of Light lies 'mongſt the Dead, and hath receiv'd
The dues of Funeral.

Ulyſſes.

Fate's in his Fate
Accompliſh'd, and firm Peace to *Greece*, then ſtrait
Pronounce, *Ulyſſes.*—Stay, fond Man, what doſt?
Shall *Grecians* thee, and thou a Mother truſt?
Perhaps ſhe feigns, nor fears her dreadful Curſe.
Fear Imprecations they that fear nought worſe?

Sh'as ſworn 'tis true; if ſo, than her Son's loſs
What can ſhe fear to her a heavier Croſs?
Now ſummon all thy Slights together; be
Wholly *Ulyſſes*. Truth's ne'er long hid. We
Muſt ſift her throughly.—See, ſhee weeps, ſighs, mourns.
With anxious ſteps, now this, now that way turns.
And our Words catches with a heedful Ear;
We muſt uſe Art, ſhe does not grieve, but fear.
That with the Sorrows of ſome Mothers we
Condole 'tis fit but we muſt gratulate thee,
Happy in Miſery and thy Sons loſs!
For whom a heavier Death intended was,
Who from that lofty Tower which now alone
Remains of *Troy* was deſtin'd to be thrown.

Andromache.

My Heart faints, Fear ſhakes all my Joynts, a cold
Congealing Froſt upon my Blood lays hold.

Ulyſſes.

See, ſee, ſhe trembles; this muſt be the way.
Her Fears a Mothers Love in her betray.
I'll fright her further yet.— Go, ſearch with ſpeed
This Foe, that by his Mothers Fraud is hid,
This onely Plague of *Greece*; find him where'er
He lies.—So, have y'him? bring him here.
Why look'ſt thou back and trembleſt?—Now he dies. [*To himſelf.*

Andro-

Andromache.

Would God this Fear from preſent grounds did riſe;
'Las, 'tis with us habitual. "The Mind
"From what it long hath learnt is late declin'd.

Ulyſſes.

Since thy Sons better Fate prevented hath
The luſtral Sacrifice, thus *Calchas* ſaith,
Our Fleet may hope return if we appeaſe
With *Hector*'s Aſhes the incenſed Seas,
And raze his Monument unto the Ground.
Now ſince the Son by Death a way hath found
To ſcape the Juſtice of his deſtin'd Doom,
We muſt exact it from his Father's Tomb.

Andromache.

What ſhall I do? My Mind a double Fear
Diſtracts; here my poor Child, the Aſhes there
Of my dear Husband. Which ſhall I firſt prize?
Bear witneſs, ye relentleſs Deities,
And [6] thy bleſt *Manes*, real Gods to me!
Nought, *Hector*, in my Son I pleaſing ſee

(6) *Thy bleſt* Manes, *real Gods to me!*] The great Orator *Quintilian*, tho no Approver of *Seneca*'s Pen, ſeems yet in the Sixth Book of his *Inſtitut. in Præfat.* (reſenting the Loſs of his dear Son) to have nearly imitated this place, where he uſes theſe Words——*juro per mala mea, per illos manes, numina doloris mei.* And as I conceive *Quintilian* in this place to have imitated *Seneca*, ſo with more aſſurance I believe *Seneca* here imitates his beloved *Ovid*; *Perque tuos manes, qui mihi numen erunt.* Vide *Ovid.*

Ovid. Faſtor. II. The meaning of the word *Manes* may be ſeen in *Feſtus de Verborum ſignificatione*, *Nonius in voce* Manum; where *Manes* is deriv'd *à Mano*, i. e. *Bono*, *quia Boni ſunt*, as conceiv'd the Spirits of the Juſt, according to *Herodotus in Melpom.* See *Dacerius's* Notes on *Feſtus in uſum Delphini*, p. 228. *in voce Manes.* And *Briſſonius de Formulis*, p. 57. & 102.

But thy ſelf only: Long then may he live
Thy Repreſentative.—And ſhall I give
My Husbands Aſhes to the Waves? O'er vaſt
Seas ſuffer that his rifled Bones be caſt?
Let t'other rather die.—And canſt thou be
Spectatreſs of thy own Childs Tragedy?
See him thrown headlong from the Tower's ſteep height?
I can and will, rather than *Hector* yet
Be after Death the *Victor*'s Spoil again.
Think yet this lives, hath Senſe, can feel his Pain,
Whilſt t'other Fates from Ills ſecured have.
Why ſtaggereſt thou? reſolve ſtrait which to ſave.
Ingrateful, doubt'ſt thou? There thy *Hector* is
Miſtaken Wretch, either is *Hector*: This
Yet young and living, who in time may be
Th' Avenger of his Father's Death.—Still we
Cannot ſave both.—Reſolve o'th' two howe'er
To ſave him yet whom moſt the *Grecians* fear.

Ulyſſes.

The Prophet's Words ſhall be fulfill'd; the place
I will demoliſh.

Andro-

Andromache.

Which ye ſold.

Ulyſſes.

Deface
The Monument.

Andromache.

The Faith of Gods and thee,
Achilles, we appeal to. *Pyrrhus*, ſee
Thy *Father's Gift made good.*

Ulyſſes.

Down it ſhall go,
And with its Ruines the wide Champain ſtrow.

Andromache.

No Wickedneſs, ye *Greeks*, have ye refrain'd,
But this alone; Temples you have profan'd,
And Gods propitious to you; yet ye ſpar'd
The Manſions of the Dead. I am prepar'd
To hinder their intent, and will oppoſe
With weak unarmed Hands theſe armed Foes.
Anger and Indignation ſtrengthen me!
Pentheſilea-like I'll 'mongſt them flie,
Or [7] mad *Agave*, that the Woods did trace,
Shaking her *Thyrſus* with a frantick pace,

(7) *Mad* Agave.] Daughter of *Cadmus* and *Hermione*, Wife of *Echion*, and Mother of *Pentheus* Prince of *Thebes*, an Enemy to the *Bacchanalian* Feſtivals. Whereupon his Mother *Agave*, diſtra-

diſtracted with the Fury of *Bacchus*, together with her Siſters, ſuppoſing him a wild Boar, fell upon him, and transfix'd him with their Javelins, then cut him in pieces. See the Fable at large in *Ovid. Metam. lib.* 3. and *Hyginus de Fab. c.* 184.

Dealing dire Wounds inſenſibly, and by
Defending bear his Aſhes company.

Ulyſſes.

What does a Womans Paſſion move your Hearts,
And vainer Cries? On Slaves, and ply your parts.

Andromache.

Firſt by your bloody Hands let me be ſlain.
Up from *Avernus!* Break thy fatal Chain!
Riſe, *Hector!* Riſe! *Ulyſſes* to ſubdue,
Thy Ghoſt alone will be ſufficient. View
How Arms he brandiſhes! How Flames do fly
From his ſtout Hands! See y' him? Or is it I
That ſee him only?

Ulyſſes.

Down with't to the ground.

Andromache.

What doſt? Wilt ſee one Ruine then confound
Father and Son? Perhaps my Prayers may yet
Appeaſe them; ſtrait reſolve, or elſe the Weight
O'th' falling Tomb will cruſh thy Child to death.
Firſt loſe he any where his wretched Breath,

Or

Or e'er the Father the Son's Ruine be,
Or Son the Father's.—Thus, *Ulyſſes*, we
[8] Low as thy Knees fall, and beneath thy Feet
Theſe Hands (which yet no Mans e'er touch'd)
ſubmit.
Pity a Mothers Woes, with Patience hear
Her pious Plaints, and lend a Gentle Ear.
" And how much higher Heav'n hath advanc'd
thy ſtate,
" So much the leſs depreſs a Wretches Fate.

(8) *Low as thy Knees fall.*] Supplicants among the Antients, in grave and capital Caſes, were wont to embrace the Knees of thoſe whom they ſupplicated; they conceiving a kind of Reverence due to thoſe Parts; *fortaſſe quia ineſt iis vitalitas*, ſays *Pliny*: in regard, as he adds, on either ſide of them there is a certain Concavity or Hollowneſs, which if pierced, lets out Life as if ones Throat were cut. And therefore, ſays he, *Hæc ſupplices attingunt, ad hæc manus tendunt, hæc ut aras adorant.* Hence the ſupplicating *Formulæ*, *Per tua obſecro genua, per hæc genua te obteſtor*; of which in *Briſſonius*, *l.* 8. They uſed likewiſe, beſides laying hold of the Knees with one Hand, to touch the Chin with the other; but this was peculiar only to the *Greeks*. It was uſual likewiſe to lay their Hands, by way of Submiſſion, under the Feet of thoſe whoſe Mercy they implor'd, as is here intimated, and ſometimes to kiſs them. Some give the reaſon of theſe different Applications; for they touch'd the Head, Beard or Chin, *quando conſenſum expetebant*. The Hands *quando auxilium*, the Knees *quando felicem ſucceſſum rerum*, ſays *Schmidius in Pindar. Nem. Od.* 7. The *Jews* uſed to put their Hands under the Thigh of him whom they craved Favour from. To theſe ſubmiſſive Deportments they added their Tears; whence that of *Claudian. de Rapt. Proſerp. l.* 8.

——— *Genibúſque ſuas cum ſupplice fletu*
Admovêre manus. ———

And to his Knees with ſuppliant Cries,
His Hand applies.

But of this ſee more in *Alex. ab Alex. Genial. Dier. l.* 2. *c.* 19. and his learned Commentator *Tiraquel. Stuckius de Sacrif. Gentil. p.* 87. *La Cerda in Virg. Æneid.* 3. *&* 10. and *Joſephus Laurentius*, in his *Polymathia*, *l.* 1. *diſſert.* 27. where the ſeveral Circumſtances relating to this matter are particularly handled. " When

" When to the miſerable we extend
" Our Charity, we unto Fortune lend.
So to the chaſt Embraces of thy Wife
May'ſt thou in peace return, and Fates the Life
Of old *Laertes*, till that day extend.
So may thy Son, thy Age's hope, tranſcend
Thy Hopes and Wiſhes, live more Years to ſee
Than hath his Grandſire, wiſer prove than thee.
O pity! All my Comfort's in this Boy.

Ulyſſes.

Produce him firſt, then what you ask enjoy.

Scene III.

ULYSSES, ANDROMACHE, ASTYANAX.

Andromache.

FOrth from the hollow Entrals of the Tomb
Thou wretched Theft of thy ſad Mother come!
The Terror of a Thouſand Ships here ſee,
Ulyſſes, this poor Child! down on thy Knee,
Thy Lord, with humble Reverence adore,
And Mercy, with ſubmiſſive Hands, implore.
Nor think it ſhame for Wretches to ſubmit
To what e'er Fortune wills; the Thoughts now quit
Of

Of thy great Anceſtors, nor *Priam* call
To mind, nor his great Pow'r; forget it all,
And *Hector* too: aſſume a Captives ſtate.
And though unſenſible of thy own Fate,
Poor Wretch, thou be, yet from our Senſe of Woes
Example take, weep as thy Mother does.
'Tis not the firſt time *Troy* hath ſeen her Prince
Shed Tears: So *Priam*, when a Child long ſince
The Wrath of [9] ſtern *Alcides* pacifi'd;
He who ſo fierce was, who in ſtrength outvy'd
Ev'n Monſters, who from Hell's forc'd Gates could yet
Through ways impervious open a Retreat:
Quell'd by the Tears of his ſmall Enemy;
Reſume (ſays he) thy former Royalty,
And in thy Father's Throne and Empire reign.
But Faith more firmly than he did, maintain.
Happy that ſuch a *Victor* him did ſeize!
Learn thou the gentle Wrath of *Hercules*.

(9) *Stern* Alcides *pacifi'd.*] *Hercules* having taken *Troy*, and and ſlain *Laomedon*, gave his Daughter *Heſione* to *Telamon*, with further aſſurance, that thoſe among the Captives, whom ſhe ſhould deſire to be releaſed, ſhould be granted her. Whereupon ſhe deſired that her Brother *Podarces* then a Child ſhould be given her. *Hercules* reply'd, that he was then to be made a Slave. Upon which pulling off her rich Veil from her Head, ſhe therewith ranſomed him. Whence he was afterward called *Priamus*, ἀπὸ τῆ πρίασθαι, from his being ſo redeem'd, and was by *Hercules* not only reſtor'd to his Liberty, but alſo to his Kingdom. See *Hyginus Fab.* 89. and *Apollodorus Biblioth. lib.* 2. and *Tzetzes in Lycophron.* But *Diodorus Siculus l.* 4. reports, that he was reſtor'd to his Kingdom by *Hercules*, for the Juſtice and Kindneſs ſhewn to *Hercules* his Embaſſadors, whom his Father had impriſon'd, to whom he afforded the means of making their Eſcape. For which *Hercules*, after he had taken *Troy*, and ſlain *Laomedon*, ſeated him on his Father's Throne.

Or

Or only pleaſe his Arms? See 'fore thine Eyes
No leſs a Suppliant than that Suppliant lies;
And begs but only Life, his Crown and State
He leaves to Fortune and the Will of Fate.

Ulyſſes.

Truſt me the Mothers Sorrow moves me much,
But nearer me the *Grecian* Mothers touch,
To whoſe no little Grief this Child aſpires.

Andromache.

And ſhall he then the Ruines which theſe Fires
Have made, repair? Theſe Hands erect *Troy*'s Fall?
Poor are the hopes ſhe has if theſe be all.
We *Trojans* are not ſo ſubdu'd, that yet
We ſhould to any be a Fear: is't Great
Hector in him you look at? Think withal,
That *Hector* yet was dragg'd 'bout *Ilium*'s Wall.
Nay, he himſelf, did he now live to ſee
Troy's Fate, would of an humbler Spirit be.
" Great Minds by preſſures of great Ills are broke.
Or would you puniſh? Than a ſlaviſh Yoke
What to free Necks more grievous? let him bring
His Mind to ſerve. This who'll deny a King?

Ulyſſes.

Not we, but *Calchas* this denies to thee.

Andromache.

O thou damn'd Author of all Villany!

Thou

Thou, by whoſe Valour none yet ever dy'd,
Whoſe Treacheries the *Greeks* themſelves have try'd.
The Prophet and th' abuſed Deities
Doſt thou pretend? No, 't's thine own Enterprize,
Thou baſe Night-Soldier. Thou whoſe Manhood's Proof
The Sun ne'er witneſs'd; only ſtout enough
To kill a Child: Now thou may'ſt brag and ſay,
Thou haſt dar'd ſomething yet in open day.

Ulyſſes.

Enough the *Greeks*, too well the *Trojans* know
Ulyſſes Worth; but time we cannot now
Spend in vain Talk. The Fleet does Anchor weigh.

Andromache.

Yet ſo much time afford us, as to pay
A Mother's laſt Dues to my dying Boy;
And by our ſtrict Embraces ſatisfie
My greedy Sorrows.

Ulyſſes.

Would our Power would give
Thy Woes Relief; yet what we can receive,
As long a time as thou thy ſelf ſhalt pleaſe
To grieve and weep. "Tears Sorrow's Burthen eaſe.

Andromache.

O thou ſweet Pledge of all my hopes! the Grace
Of a now ruin'd, but once glorious Race!
Terror of *Greece!* the Period of all
Thy Countries Ruines! her laſt Funeral!
Vain Comfort of thy wretched Mother! Who
(Fondly, God knows) of Heaven did often ſue,
Thou mightſt in War thy Father equallize,
In Peace thy Grandſire; but Heav'n both denies
The *Ilian* Sceptre thou ſhalt never ſway,
Nor ſhall the *Phrygian* Realms thy Laws obey,
Nor conquer'd Nations ſtoop thy Yoke to bear.
The *Greeks* thou ne'er ſhalt foil, nor *Pyrrhus* e'er,
T'avenge thy Sire, at thy proud Chariot trail:
Nor with light brandiſh'd Arms wild Beaſts aſſail
In the wide Foreſts: Nor, when e'er it falls,
Shalt ſolemnize *Troy*'s chief of Feſtivals,
And [10] well-train'd Troops in noble Motions lead:
Nor 'bout the ſacred Altars nimbly tread;

(10) *Well-train'd Troops in noble Motions lead.*] This was that kind of Exerciſe which was call'd *Troja*, proper to the *Phrygians*, being an imitation of a Fight on Horſeback, with nimble motions and turnings in exact Time and Meaſure; which *Aſcanius* is ſaid to have inſtituted at his building of long *Alba*, in commemoration of what was uſed to be practiſed in his native Countrey, and is deſcrib'd by *Virgil. Æneid.* 5. This *Servius* will have to be the ſame with that which they call the *Pyrrhick* Dance, but erroneouſly, as *Meurſius* in his *Orcheſtra*, and *Salmaſius* in *Exerc. Plinian.* have noted. For the *Pyrrhick* Dance was *Saltatio Pedeſtris*, this *Luſus Equeſtris*; the former was performed by Men and Women mix'd together on Foot; the latter only by Youths on Horſeback. The former was invented by *Pyrrhus* Son of *Achilles*, or *Pyrrhicus* the *Lacedemonian*; the other not invented, but renovated by *Aſcanius*. *La Cerda* from the Authority of *Wolfangus Lazius*, conceives

conceives the Original of *Turnaments* to come from this *Trojan* Exercise, and to be called *Torneamenta, quaſi Trojamenta*, with what Probability let the Reader judge.

And when exciting Notes ſhrill Cornets ſound,
In " *Phrygian* Temples dance an antick round.
A Death than Death it ſelf more ſad, for thee
Remains; and *Trojan* Walls ſhall ſomething ſee
More woful yet than *Hector* dragg'd.

Ulyſſes.

Here cloſe
Thy mournful Plaints; immoderate Sorrow knows
No Bounds.

Andromache.

The time we for our Tears demand,
Alas, is ſmall; permit yet with this Hand

(11) *In* Phrygian *Temples dance an Antick round.*] Dancing was a part of the religious Worſhip of the antient Ethnicks. What kind of Dance yet is here particularly meant is not eaſily determined; unleſs it be that which was called ἐμμελὴς πυρρίχη, being a lofty kind of Dance, and ſeems to be appropriated to the Honour of *Apollo*, as *Meurſius* in *Orcheſtra*, from the Authority of *Menander*, the Rhetorician, tells us; and was ſo called, becauſe they ſung and danc'd about the Altar while the Sacrifice was burning. Which Dance was thus ordered: Firſt they moved from the left hand to the right, then from the right they turn'd again to the left. The former motion was in imitation of that of the Zodiack, the latter in conformity to that of the Heavens. Laſtly, they danc'd and skipp'd round about the Altar. And this was done in a mix'd Company of Men and Women, according to the Teſtimony of *Athenæus*, *l.* 14. But perhaps here is rather meant the *Saltatio Corybantia*, in Honour of *Cybele* the *Phrygian* Goddeſs, who was particularly affected with thoſe kinds of Meaſures; of which ſee *Lucian* περὶ Ὀρχήσεως, *De Saltatione.*

I cloſe his Eyes in Life though not in Death.
Dear Child, although ſo young thou loſe thy Breath,
Yet thou dy'ſt fear'd. Go, thy *Troy* looks for thee;
Go, and in Freedom thy free *Trojans* ſee.

Aſtyanax.

O pity, Mother!

Andromache.

'Las, why doſt thou wring
My Hand, and to my Side (vain refuge!) cling?
As when a ſucking Fawn a Lion ſpies,
Or roaring hears, ſtrait to the Hind it flies:
Yet the fierce Beaſt frightning the Dam away,
With murdering Fangs ſeizes the tender Prey.
So from my Boſom will the cruel Foe
Drag thee, poor Child! Yet (Deareſt) e'er thou go
Take my laſt Kiſſes, Tears, and this torn Hair;
Then to thy Father full of me repair.
Tell him, if former Paſſions Ghoſts do move,
Nor Funeral Flames extinguiſh thoſe of Love,
Hector is much to blame, to let his Wife,
Enthrall'd by *Greeks*, thus lead a Servile Life.
Though he lie ſtill, *Achilles* yet could riſe.
Take from my Head again, and from my Eyes,
Theſe Tears and Treſſes; all that now is left
Andromache, of *Hector* ſince bereft.
Theſe Kiſſes to thy Father bear from me:
But leave this Robe, that may ſome Comfort be

(When

(When thou art gone) to thy poor Mother; this
Did thy Sire's Tomb and ſacred Aſhes kiſs:
So ſhall theſe Lips, if any Reliques here
Of their lov'd Duſt, yet unſhook off, appear.

Ulyſſes.

She'll ne'er have done;—" Grief knows not what is fit.
Bear hence this ſtop of the Argolick Fleet.

CHORUS.

WHat Seats ſhall we poor Captives find?
Where are our new Abodes deſign'd?
Planted in [12] hilly *Theſſalie*,
Or ſhady [13] *Tempe* ſhall we be?

(12) *Hilly* Theſſaly.] A moſt celebrated, but hilly Region of *Greece*, wherein are the famous Mountains of *Oſſa*, *Pelion*, and *Olympus*, on the North; *Oeta* and *Othrys* on the South; and *Pindus* on the Weſt, antiently call'd *Pelaſgia*; by which Name, and *Pelaſgion Argos*, it is only known in *Homer*. And therefore *Seneca* here, and other Writers, who make mention of *Theſſaly*, within the compaſs of the *Trojan* times, do it by a kind of *Prolepſis*, as is noted by *Pinedo*, upon *Steph. de Urbibus*, *in voce* Θεσσαλία. It is known in Poetical Stories, by ſeveral Names, being call'd *Pyrrhæa*, from *Pyrrha*, the Wife of *Deucalion*; as *Pandora*, from his Mother; *Æmonia* from *Æmon*; *Neſonis* from *Neſon* the Son of *Theſſalus*; and from *Theſſalus*, the Son of *Æmon* (according to *Strabo*, *l.* 9.) or (according to *Diod. Siculus*, *l.* 4.) of *Jaſon* and *Medea*, *Theſſalia*. It was antiently divided into four Parts, *Phthiotis*, *Æſtiæotis*, *Theſſaliotis*, and *Pelaſgiotis*. The Modern Vulgar Names, by which it is known, are divers; being by *Caſtaldus* called *Comenolitari*; by *Antonius Gaufræus*, *Theumeneſtia*; by *Lazius*, *Lamina*, as both *Ortelius* and *Ferrarius* affirm. But the moſt vulgar Name, by which (according to *Brietius*) it is known among the *Turks* (now Lords thereof) is *Janna*.

(13) *Shady* Tempe.] A moſt pleaſant part of *Theſſaly*, lying in a delightful Valley, through which the River *Peneus* glides, hemm'd

hemm'd about by Hills and Woods, elegantly deſcrib'd by Ælian (*Var. Hiſt. l.* 3. *c.* 1.) here call'd *Opaca Tempe*, and by *Statius* and *Lucan*, *Umbroſa*, *Nemoroſáque Tempe*: Its Name, according to the excellently-learned Dr. *Iſaac Voſſius*, *Obſerv. in Melam*, being deriv'd *à religione loci*. And therefore *Mela* thus ſpeaks of it, *Hic ſacro Nemore nobilia Tempe*. For *à* Τέμνω Τέμεν@, and by contraction, Τέμ@, and thence, according to the *Æolick* Dialect, changing μ into π, Τέπ@, ſignifies *lucum vel ſanum*; where the People offer'd Sacrifice, and perform'd Divine Rites continually. *Which unintermitted Worſhip of the Gods* (to uſe *Ælian*'s words) *made the place ſacred.*

Or ſent to [14] *Phthia*'s rugged Fields?
Phthia, which ſtouteſt Soldiers yields.
Or ſtony [15] *Trachis*? fitter place
For Cattle of a hardy Race.
Shall us [16] *Iolchos* entertain,
Proud of the Conqueſt of the Main?

(14) *Phthia.*] A City and Region of *Theſſaly*, ſo call'd, according to *Stephanus de Urb.* from *Phthius*, the Son of *Neptune* and *Lariſſa*, the Birth-place of *Achilles*, whence, by *Horace*, he is called *Phthius Achilles*, fam'd for the breeding of good Soldiers. *Palmerius* (*in Exerc. p.* 404.) from the Authority of *Pauſanias*, tells us, that antiently there were two *Phthia*'s, one in *Theſſaly*, of which *Proteſilaus* was Prince, whoſe Inhabitants were call'd Φθῖοι. The other, in *Achaia Phthiotide*, whoſe Inhabitants were called Φθιῶται, of which *Achilles* was Lord. To confirm which, he cites the Author of the brief *Scholia*'s upon *Homer*, *Iliad.* γ.

(15) *Stony* Trachis.] A City of *Phocis*, according to *Strabo*; according to *Stephanus*, of *Theſſaly*, ſeated under Mount *Oeta*, built by *Hercules*, and ſo called, from the Roughneſs and Aſperity of its Soil and Situation. Call'd likewiſe *Heraclea* from *Hercules* it's Founder; near which he burnt himſelf, the Place being call'd *Pyra*. Where *Acilius* the *Roman* Conſul ſacrific'd to his Memory. In this City *Dejanira* is likewiſe ſaid to have kill'd her ſelf. It is call'd at this day *Comarus*, according to *Pinetus*.

(16) *Iolchos.*] A City of *Magneſia*, not of *Achaia*, and diſtinct from *Theſſaly*, ſo called from *Iolchus* the Son of *Amyrus*, the Birth-place of *Jaſon*, from whence he with the *Minyæ* ſet ſail in the firſt Ship *Argo*, under the Conduct of *Tiphys*, for the Golden Fleece, as the Poets fable. Though to ſpeak trulier, the *Argo-*

nauts

nauts ſet ſail from *Pagaſæ*, the Port where *Argo* was built, and not from *Iolchos*, which was ſeated within the Land 30 *ſtadia* diſtant from the Sea, or the *Pagaſean* Bay, at this day call'd *Golfo d' Armiro*. Its modern name is *Iaco*, according to the Teſtimony of *Ferrarius*. Call'd likewiſe (notwithſtanding the proud Title given it here by *Seneca*) λαγυὶα, *quaſi famula, cujus ſervitutis multæ cauſæ ab Antiquis proferuntur*, ſays *Brietius in Parallel. Geogr. veter. & nov. p.* 365.

Or *Creet*, whoſe ſpacious Land is round
With [17] Hundred of fair Cities crown'd?
Or barren [18] *Tricca*? ſmall [19] *Gyrton*?
Or [20] *Modon* with light Bents o'ergrown? 140

(17) *Creet, &c.*] An Iſland in the *Mediterranean*-Sea, more known than that it needs here to be deſcrib'd, having already been ſufficiently diſcours'd of in our Notes upon *Hippolytus*; heretofore from the number of its Cities called *Hecatompolis*.

(18) *Tricca.*] A City of *Theſſaly*, ſo denominated from *Tricca*, the Daughter of *Peneus*; (at this day call'd *Tricala*, according to *Sophianus*) an Epiſcopal See under the Metropolitan of *Lariſſa*: And in nothing more famous, than that *Heliodorus* (the incomparable Author of *The fair Æthiopian*) there ſate Biſhop in the time of *Arcadius* and *Honorius* Emperours; the Honour of which he is ſaid rather to have parted with, than with the Reputation of having been Author of that moſt ingenious Piece, if we may believe *Nicephorus*. The truth of which Story is yet much doubted of by the Learned Monſieur *Huetius*, in his Treatiſe *De l'Origine des Romans*.

(19) *Gyrton.*] A City of *Macedonia* in the Region of *Stymphalia*, not far from the Lake and City of *Lychnidus*, to the Eaſt: by *Strabo* called *Phlegyiæ*, by *Pauſanias*, *Andreis*, at this day *Tachi Volicati*, according to *Nardus*, as *Ferrarius* teſtifies. The Vulgar Editions have in the Original *Gortyne*, but we are beholding to *Gronovius* for this truer reading.

(20) *Modon.*] A City of *Peloponneſus* on the borders of *Meſſenia* South-Weſt, heretofore called *Methone*, and by *Pauſanias*, l. 5. Μοδώνη. at this day by the *Turks*, *Moytune*, part of the Territories of *Philoctetes*, according to *Homer Il.* 2. and *Strabo l.* 9. at this time in a flouriſhing condition, being a Prefectſhip of the *Turks*, and a Biſhops See under the ArchBiſhop of *Patras*. There is another *Methone* of *Thrace*, mentioned by *Suidas* and *Stephanus*, and by the latter confounded with this; but ſee the Error rectified by *Pinedo*.

Another ſo call'd of *Macedonia* in *Magneſia*, of which *Thucydides*, *Strabo*, *Stephanus*, and *Pliny*. Another in *Theſſaly*, remembred by *Heſychius*. The learned *Petr. Jo. Nunneſius* (in his Notes upon the Life of *Ariſtotle*) recounts no leſs than Six Cities of this Name in ſeveral places; whom ſee at *pag.* 42. The learned *Mauſacus* (*in Harpocrat.*) blames *Demetrius Magnes* (*in συγγρ. μιᾳ πόλεσι*) for reckoning but Four *Methones*, ſince (ſays he) 'tis moſt certain there are no leſs than Five: One of *Thrace*, one of *Laconia*, another of *Macedonia*, a Fourth of *Perſis*, and a Fifth of *Euboia*.

Or the [21] *Oetæan* Woods Receſs,
Which more than once to *Troy*'s Diſtreſs
Shafts fatal ſent? Or muſt we ſtore
Thin-peopl'd [22] *Olenos* with more?

(21) *The Oetæan Woods Receſs.*] *Melibœa*, a City ſeated in the Receſs of a large Bay at the foot of the Mountains *Oſſa* and *Pelion*, and within the Promontory *Sepias*, according to *Mela*, *l.* 2. *c.* 3. ennobled by the Birth of *Philoctetes*, to whom *Hercules* bequeathed his fatal Shafts that were to be imployed againſt *Troy*, (built by *Magnes* the Great-Grand-Son of *Æolus*, and Father of *Hymenæus*, according to *Antonius Liberalis*) and ſo called from the Name of his Wife, as *Euſtathius in Iliad.* 2. teſtifies.

(22) *Thin-peopled* Olenos.] A City of *Achaia*, ſo called from *Olenus* the Son of *Jupiter* and *Anaxithea*, one of the *Danaides*, according to *Stephanus*, from the Authority of *Iſter in Ægypt. Colonus*. Or as others will, from *Olenos* the Son of *Vulcan*, its Founder; here ſaid to be *thin-peopled*. Which anſwers to what *Pauſanias in Achaic.* writes of it, where he ſays, *That it appears by the Elegies of* Hermeſianax, *that it was from the beginning* πολισμα μικρὸν, *but a ſmall Town*; *and in proceſs of time deſerted by its Inhabitants*, ὑπ' ἀδυναμίας, *by reaſon of its Debility*. For we find, that in *Strabo*'s time it was totally deſerted, being transfer'd to *Dymæ*, the Ruins thereof (as he ſays) appearing between *Patræ* and *Dymæ*. There is likewiſe another place in *Ætolia*, of the ſame name, mention'd by *Homer Iliad.* 2. which ſtill retains its old Name *Oleno*. At this day, ſays *Sponius*, call'd *Caminitza*, yet his Fellow-Traveller Sir *George Wheeler* gives it the Name of *Maminitza*. *Pinetus* calls it *Canigritzæ*; but *Niger* (*in Ortelio*) gives it the firſt Name. Whence *Sponius* ſeems to have taken it.

Or

Or unto [23] *Pleuron* ſhall we go,
Pleuron the Virgin *Dians* Foe?
Or to fair-harbourd [24] *Trœzen* get?
Or [25] *Pelion*, [26] *Prothous* proud Seat? 145

(23) A City of *Ætolia*, ſo call'd from *Pleuron* one of the Sons of *Ætolus* and *Pronoia*, Daughter of *Phorbus*, according to *Apollodorus*. By *Statius* (*Theb. l.* 4.) call'd *Meleagria Pleuron*, as if by him built, or rather becauſe he was there born. *Strabo*, *l.* 10. ſays, there were two Cities of the name, the Old and the New; his words are to this purpoſe: *Near to* Aracynthus *the Inhabitants built the new* Pleuron, *leaving the old, which lay near to* Calydon, *in a fertile and plain Soil, when that Region was waſted by* Demetrius *ſurnamed* Ætolicus. It is at this day called *Bozichiſtran*, (according to the Teſtimony of S. *Gall*) in a Manuſcript of Cardinal *Barberine*'s Library, cited by *Baudrand. in Ferrar.* *Diana* was an Enemy to this Town, in regard *Oeneus*, when Prince thereof, ſacrificing of the firſt Fruits of his Land to the Celeſtial Deities, omitted her: whereupon ſhe ſent the *Calydonian* Boar to waſte and ravage his Countrey; of which the Fable is ſufficiently known in *Ovid. Met. l.* 8.

(24) *Fair harbour'd* Trœzen.] The Original of this Town is much to this effect deliver'd by *Pauſanias in Corinthiac.* *Hyperes* and *Anthas* Sons of *Neptune* and *Alcyone*, Daughter of *Atlas*, founded in *Peloponneſus* Two Towns, call'd after their Names *Hyperea* and *Anthea*. Afterwards *Trœzen* and *Pitheus*, Sons of *Pelops*, having their Seats in the neighbouring Territory, ſoon made themſelves Maſters of the ſaid Towns; and *Pitheus* uniting them into one City, gave it the Name of *Trœzen*, from his Brother *Trœzen*, not long before deceaſed; being alſo called *Aphrodiſias*, *Saronica*, *Poſidonias*, and *Apollonias*, as is mention'd by *Stephanus de Urbibus*. Its Situation, according to *Strabo*, being 15 *ſtadia* from the Sea, where it hath a fair Port, heretofore called *Portus Saronicus*, and *Pogonus*, in *Greek* Πώγων, ſignifying a Beard; whence grew the Proverb of ſending beardleſs People εἰς Τροιζῆνα, unto *Trœzen*; of which ſee *Suidas in voce* Πώγων. *Trœzen* at this day according to *Niger* is vulgarly called *Damala*, according to *Caſtaldus*, *Pleda*.

(25) *Pelion.*] A noted Mountain of *Theſſaly* contiguous to *Oſſa* and *Olympus*, at this day (according to *Jo. Tzetzes*) called *Petras*, which *Dicæarchus Siculus* (as *Pliny l.*2. reports) found, by the Meaſure of its Perpendicular, to be 1250 Paces higher than any other Mountain of *Theſſaly*, though *Pliny* ſeems withal to doubt the Truth of this Aſſertion.

(26) *Prothous proud Seat.*] The vulgar Latin Editions have inſtead

ſtead of *Prothous*, *Proteus*, but erroneouſly; which Error *Gronovius*, by the help of the *Florentine* Manuſcript, hath rectified. *Prothous* was Commander of the *Magnetians* in the *Trojan* War, mention'd by *Homer Iliad.* 2. in theſe Verſes:

Μαγνήτων δ' ἦρχε Πρόθοος Τευθρήδοος υἱός,
Οἳ ῥα περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον.

Prothous, Teuthredon's *Son, the* Magnets *led,*
Near Peneus *and ſhady* Pelion *bred.*

Third ſtep to Heaven, where *Chiron* laid
[27] In's Cell, which eating time had made
In the Hill's ſide, oft us'd to whet
His * Pupil's Courage, (then too great)
By ſinging to his Harp's tun'd Strings
Battles and bloody Bickerings?

(27) *In's Cell, which eating Time had made.*] The Original hath *montis exeſi antro*; where we may take notice of the different acceptions of the words *antrum*, *caverna*, and *ſpelunca*. As to the firſt, we find, according to *Ammonius*, ἄντρον εἶναι τὸ αὐτοφυὲς κοίλωμα, a ſpontaneous or natural Cavity. The difference between *caverna* and *ſpelunca* ſome make to be this, that the former is made by cutting into a Rock, the other an accidental *foramen* of the Earth. Others will have the former to be natural, and the latter artificial, or the Work of Hands. So *Ammonius*, Σπήλαιον, τὸ χειροποίητον. Now which of theſe was this Cell of *Chiron*, *Statius in* 1. *Achilleid.* will beſt inform us, where he thus deſcribes it:

——— *Domus ardua montem*
Perforat, & certo ſuſpendit Pelion Arcu,
Pars exhauſta manu, partem ſua ruperat ætas.

———The Hill the ample Cave
Pierces, and *Pelion* on its ſure Arch bears,
Part wrought by Hand, part worn by Age appears.

Where we ſee the Poets Ingenuity hath united and reconciled the ſeveral Differences. This Cave was by the Antients called *Antrum Pelethronium*: whence *Chiron* gain'd the Surname of *Pelethrius*, as the Cave its Denomination from *Pelethronius*, one of the antient Kings of the *Lapithites*, of whom *Pliny* and *Hyginus* make mention.

* *Achilles.* Or

Or make [28] *Caryſtus*, rich in vein'd
Marble, with various Colours ſtain'd ?
Or [29] *Chalcis*, plac'd on a rough Shore,
Where the ſwift [30] *Euripus* does roar ?

(28) *Caryſtus.*] A Maritim City of *Eubœa*, on the South of the ſaid Iſland, at the foot of the Hill *Ocha*, looking to the *Myrtoan* Sea ; ſo called from *Caryſtus* the Son of *Chiron*, whence (ſays *Stephanus*) by *Theodoridas* it is called *Chironia*, famous for rich Quarries of Marble the moſt eminent and noted being that of a Sea-green colour, of which *Statius* ;

——— *concolor alto*
Vena mari ———

And elſewhere,

——*gaudens fluctus æquare* (or *fluctu certare*) *Caryſtus.*

As *Salmaſius* (*Notis in Jul. Capitolin.*) reads and corrects the Verſe.

(29) *Chalcis.*] The chief City of *Eubœa*, ſeated upon the *Euripus*, at this day called *Negroponte*, by the modern *Greeks Egripos*, by the *Turks Egribis*, as *Leunclavius* affirms ; and ſo they call the *Euripus* upon which it is ſeated. Whence *Sponius* (in his *Voyages*) conceives the Original of that corrupt Name *Nigroponte* to ariſe. For the *Franks* (as he notes) at their firſt coming into theſe Parts, hearing the Iſlanders ſay when they went to this Town, Εἰς τὸν Ἔγριπον, i. e. *to Egripos*, from their miſunderſtood Dialect, and their corrupt pronuntiation thereof, clapping the laſt letter in τὸν to the beginning of *Egripos*, they form'd this Name *Negroponte*. Which ſeems to afford a better Original of the Name than that of the *Italians*, who call it *Nigroponte*, from I know not what Bridge of black Stone, which never was nor is now to be found. The old *Chalcis* ſeems to be ſo called, according to *Stephanus*, from *Combe* the Daughter of *Aſopus*, called likewiſe *Chalcis* ; or as he ſays, διὰ τὰ χαλκουργεῖα, from Braſs-Works or Founderies there firſt ſet up : Or as *Bochartus* (*in Chanaan l.* 1. *c.* 13.) would rather have it from the *Phœnician* word *Chalakin*, which ſignifies to divide, *Quia medium ſpatium inter* Chalcidem & Bœoticam *impetu maris diviſum eſt, & per anguſtiam ſciſſum*, (ſays he) as *Sicily* from *Rhegium*, ſo called *à rumpendo*, which in Greek is ῥηγνύειν. *Stephanus* reckons up Four other Cities of the ſame Name ; one in the Territory of *Corinth*, another in *Ætolia*, a third in *Syria*, and a fourth in *Scythia*. See likewiſe *Sam. Tenullius Notis in Iamblic. Chalcidens* ; *in Nicomach. Arithm. p.* 63, 64.

(30) Euripus *does roar.*] A narrow Strait of the *Ægean* Sea, running

running with a violent Eddy between *Bœotia* and the Iſland *Eubœa*, at this day called *Stretto di Negroponte*, famous for its wonderful Tides, of which *Mela*, *Livy*, *Strabo*, *Pliny*, *Suidas*, have written, but diverſly; ſome reporting it to flow and ebbe ſix times, ſome ſeven, ſome no leſs than fourteen times in 4 hours. But no better Account can be given hereof, than what is delivered by a late Learned Jeſuit *Paul Babin*, in a Letter of his inſerted by *Sponius*, in his *Voyage into the Levant*, and confirmed by his own experience. According to whom the *Euripus* is ſaid to have two ſorts of Tides, the one regular and common with the Ocean, the other irregular and extraordinary; of which he gives this following Table, reſpecting the ſeveral *Phaſes* of the Moon, *viz.*

From the firſt day of the New Moon to the eighth following it is regular; from thence (beginning with the firſt Quarter) to the thirteenth day it is irregular, flowing 12, 13, *or* 14 *times, and as often ebbing in* 24 *hours. From thence (about Full Moon) to the twentieth day following it is regular again. Then commencing with the laſt Quarter to the twenty ſixth day it continues irregular; after that, reaſſuming its regular Courſe. So that in every Moon there are reckoned* 11 *days of irregular, and* 18 *or* 19 *days of regular motion.*

Of the Cauſe of this ſtrange Effect, partly proceeding from Winds, party from the Influence of the Moon and Eddy-like Motions of the Ocean's intercepted Waters in that narrow Strait, ſee the Obſervations of the moſt Learned Doctor *Iſaac Voſſius*, *in Melam*, *l.* 2. *c.* 7. *p.* 211. More ſatisfactory far than the pretended Demonſtration which the too forward Critique, *Tanaquil Faber* in the 14th Epiſtle of his firſt Volume would obtrude upon his Reader.

Or ſhelter in [31] *Calydnæ* find,
Eaſily reach'd by any wind? 160

(31) *Calydnæ.*] An Iſland ſeated by *Strabo* near *Tenedos* in the *Ægean* Sea. *Heſychius* places it not far from *Rhodes*: ſo called according to *Stephanus* from *Calydnus* the Son of *Cœlus*. Others make two Iſlands of that Name, among whom *Lycophron in Caſſandra*, who from them brings the Snakes that murder'd the Sons of *Laocoon*: as *Quintus Smyrnæus* likewiſe, *lib.* 12. who makes yet but one Iſland of it, and calls it *Calydna*: and *Euſtathius* (*ad Iliad.* 2.) ſays it was called *Calydnæ* plurally, as *Thebæ* and *Athenæ*: being likewiſe called *Calymna* and *Calymnia*, famous for excellent Honey, according to *Ovid. Met. l.* 8.

——*Fœcundáque melle Calydna*:

Whence *Mel Calydnium* and *Calymnium*.

Or

Or [32] *Gonoeſſa*, which ne'er fails
Of ſtormy Blaſts and buſtering Gales?
Or to [33] *Eniſpæ* ſhall we ſteer,
Which *Boreas* angry Breath doth fear?
For Sea-girt [34] *Peparethos* ſtand,
Which lies 'gainſt [35] *Acte*'s pointed Land?

(32) *Gonoeſſa.*] A City of *Perrhibæa*, according to *Stephanus Hom. Il.* 2. and *Euſtathius* upon him makes it a Promontory of *Pellene*, or a City there ſeated, calling it ἀπειλὴν Γονόεσσαν, *altam Gonoeſſam*. By reaſon of which ſituation it is (as our Author adds) much expoſed to Winds and Tempeſts. *Pauſanias in Corinth.* calls it *Gonuſſa*, and makes it a City ſeated above *Sicyon*; and in *Achaic.* will have its true Name to be *Donuſſa*, telling us that *Piſiſtratus*, or whoever was employed by him in collecting the ſcattered Verſes of *Homer* together, through Ignorance corrupted its Name. *Lycophron* mentions it *ad verſ.* 869. upon which his Commentator *Tzetzes* makes it a City of *Theſſaly*, and adds, that there was a Lake of the ſame Name in *Sicily*, to which *Menelaus* in his wandering Courſe was driven.

(33) *Eniſpæ.*] A City of *Arcadia*, according to *Stephanus*, and (as he adds) by ſome made to be a City of *Cletoria* or *Phocis*, mentioned by *Homer Iliad.* 2. where he calls it ἠνεμόεσσαν Ἐνίσπην, which *Statius* (*Thebaid. l.* 4.) hath imitated, where it is by him called *Ventoſa Eniſpe*. *Pauſanias in Arcadicis* writes, that it was by ſome reported to have been an Iſland in the River *Ladon*, as *Statia* and *Rhipe* were; but he cenſures it for a very Erroneous Opinion. *Strabo*, *l.* 8. writes, that both *Eniſpæ* and the other two were long before his time ſo utterly ruined, that no remains of them were poſſibly to be found.

(34) *Peparethos.*] An Iſland in the *Ægean* Sea, one of the *Cyclades* over againſt the Coaſt of *Magneſia*, as *Strabo*, *l.* 3. & 9. places it. *Pliny*, *l.* 4. *c.* 12. places it over againſt Mount *Athos*; *Athos* (ſays he) *ante ſe habet inſulas quatuor, Peparethum cum oppido, quondam Euænum dictam*, for the noble Wine it yielded. It is by *Ovid. Met. l.* 7. celebrated likewiſe for its fertility in Olives in this Verſe;

——*nitidæque ferax Peparethos Olivæ.*

It is by *Niger* called *Lemene*, by *Caſtaldus Saraquino*, by others *Opula*. But part of its old Name ſeems yet to adhere to it; for in the vulgar *Nautical Tables* it is called *Peperi*, according to *Severarius* and *Baudrand*.

(34) *Acte*'s

(34) *Actè's pointed Land.*] In all the Latin Originals the Verſe is thus read :

——— *Atticâ pendens Peparethos orâ.*

by an unexcuſable Error (as *Gronovius* cenſures it) as inconſiſtent with Geographical Exactneſs. This *Delrius* long ſince obſerved, and therefore inſtead of *Attica*, ſuppoſes it might be better read *Actia*, from *Actè*, a Promontory and City of *Magneſia*, of which *Stephanus in voce* Ἀκτὴ. Where he likewiſe adds, that *Demetrius* remembers by that Name the Region and Shore by Mount *Athos*, over againſt which and *Magneſia*, Geographers place the Iſland of *Peparethos*. Which Conjecture grounded upon fair probability we have follow'd in our Verſion.

Or ſeek [35] *Eleuſis* through the Deep,
Where [36] ſilent Feſtivals they keep?

(35) *Eleuſis.*] A Maritime City of *Attica* ſeated between *Megara* and *Portus Piræus*, ſo called διὰ τὴν τῆς Δημήτερος ἔλευσιν, *ab adventu Cereris.* For *Ceres* in ſearch after *Proſerpina* came thither, and was kindly received by *Celeus*; in requital of which ſhe ſhew'd to his Son *Triptolemus* the way of ſowing Corn. Though others report it was ſo called from *Eleuſi* or *Eleuſinus* the Son of *Mercury* and *Daïra*, Daughter of *Oceanus*, whom ſome will have to be the Father of *Triptolemus*. At this day it is called *Sepſina*, as *Sophianus* teſtifies, or *Lepſina*, or *Lephſina*, as Sir *Geo. Wheeler*, in his Travels. By others *Guadeleno*. See *Adimari* his Notes upon his *Italian Pindar Olymp.* 9. and famous for the Temple of *Ceres*, where the *Eleuſinian* Myſteries were celebrated, built by *Itynus*, and (as *Strabo lib.* 9. reports) capable of as much Company as any Theatre.

(36) *Silent Myſteries.*] The *Eleuſinian* Rites and Ceremonies were κατ' ἐξοχὴν called *Myſteria*, and obſerved with ſo great ſecrecy, that it was Death for any one to reveal them, as is manifeſt by the Story of *Diagoras Melius* his being for divulging them condemn'd by the *Athenians*, who offered a Talent of Gold to any to kill him, and Two Talents to ſuch as ſhould bring him alive to Judgment. Of which *Suidas in voce* Διαγορ. &c. Hence they are called *Silent Myſteries*, the particular Deſcription whereof the Reader may find in *Meurſius*, who hath written expreſly upon that Subject, as *Petrus Caſtellanus in* Ἐορτολογ. and *Jo. Faſoldus* in his *Græcorum veterum* Ἱερολογία.

Or

Or *Ajax* his [37] true *Salamine*?
Or [38] *Calydon*, by a wild Swine
His furious Miſchiefs fam'd? Or make
For [39] *Beſſa* and [40] *Scarphe*, where the Lake-

(37) Ajax *his true Salamine.*] The *Salamis* or *Salamine* here meant is an Iſland near the *Athenian* Coaſt, with a City of the ſame Name, here called *Ajax his true Salamine*, to diſtinguiſh it from the *Salamine* built by his Brother *Teucer* in *Cyprus* during his Exile. For as *Velleius Paterc.* tells us, *Teucer non receptus à patre Telemone, ob ſegnitiem non vindicatæ fratris injuriæ*, (he means the Affront given by *Ulyſſes* about *Achilles* his Arms, the occaſion of his Death) *Cyprum appulſus, cognominem patriæ ſuæ Salaminæ conſtituit.* Which *Cyprian Salamine* is by Authors called *Ambigua, quia dubitandum nomen Salaminis fecit*, ſays *Gronovius Obſerv. l.* 1. *c.* 3. the *Attick Salamine* being the true Country of *Ajax*. And therefore by *Manilius* and *Lucan* (as well as by our Author here) the Epithet *Vera* is given to it by *Horace*, to the other that of *Ambigua*, in theſe Verſes, *Od.* 7. *l.* 1.

——— *certus enim promiſit Apollo*
Ambiguam tellure novâ Salamina futuram.

Apollo *certainly in a new Land*
Promis'd ambiguous Salamine *ſhould ſtand.*

The Iſland was antiently (according to *Strabo*) called *Scirus*, *Cychrea*, and *Pityuſſa*. The modern Name (as *Ferrarius* from the Authority of *Sophianus* reports) being *Colouri*.

(38) *Calydon.*] A City of *Ætolia*, which *Sponius* conceives to be the ſame with *Galata*. Others think it to be, where the Ruins appear of a Town not far from *Miſſalongia*. Where *Diana* was worſhipped by the Name of *Laphria*, who incenſed againſt *Oeneus* for his neglect in ſacrificing to her, ſent the *Calydonian* Boar to waſte his Country, ſlain by *Meleager* and *Atalanta*, of which ſee the Fable in *Ovid Met. l.* 8. *Pauſanias in Arcad.* reports, that the two great Tuſks of this Boar were kept in the Temple of *Minerva* in *Alea*, a Town of *Arcadia*, and were from thence by *Auguſtus Cæſar* tranſported to *Rome*, one of them being extant in his time half an Ell in length.

(39) *Beſſa.*] A Town of the *Locrians*, mention'd by *Homer Il.* 2. ſo called (according to *Strabo*, *l.* 9.) as being ſeated in a heathy Plain.

(40) *Scarphe.*] Another City of the *Locrians*, ſeated upon a higher ground, ſo call'd (according to *Strabo*) in regard the Fields

Fields and Country about it were thick beſet with Woods and Fruit-Trees. Whence *Caſaubon* upon that place affirms the true Name to be *Tarphe*. For Ταρφὸς and not Σκαρφὸς ſignifies *denſitas ſylvarum*. Of which Conjecture of his he is much opiniated, and maintains the former Name to be an inveterate Error of the antient Copies. *Strabo* in the ſame place likewiſe reports, that in his time it was called *Pharygæ*, and that *Juno* had there a Temple, and was thence called *Juno Pharygæa*. He adds further in his Firſt Book, from the Authority of *Demetrius Calatianus*, that it was almoſt totally ruined by an Earthquake. But it ſeems ſome Reliques thereof are yet remaining, and call'd *Bondoniza*, according to *Moletius*, apud *Ferrarium*.

Like [41] *Titareſſus* with dull Waves
Creeping along, the Vallies laves?
Or ſhall we at the laſt ſet down
In [42] *Pylos*, aged *Neſtor*'s Town?

(41) *Titareſſus.*] Or, as the *Greeks* write it, *Titareſius*, a River of *Theſſaly*, *qui & Orcus*, ſays *Vibius Sequeſter*. *Strabo* likewiſe (*lib.* 7.) writes, that it was antiently call'd *Europus*. It riſes from the Mountain *Titarus*, and falls into *Peneus*, and by reaſon of the oily thickneſs of its Waters, mingles not with it, but ſwims upon it; *Quem Stygiâ palude creſcere quidam autumant*, adds *Vibius Sequeſter*; thus deſcribed by *Lucan. Pharſal. l.* 6.

Solus in alterius nomen cùm venerit undæ
Defendit Titareſſus *aquas*; *lapſuſque ſuperne*
Gurgite Penei *pro ſiccis utitur arvis.*
Hunc fama eſt Stygiis manare paludibus amnem,
Et capitis memorem fluvii contagia vilis
Nolle pati, ſuperûmque ſibi ſervare timorem.

Thus rendered by Mr. *Tho. May*:

Alone his ſtream pure Titareſſus *keeps,*
Though in a different-named Flood he creeps;
And, uſing Peneus *as his Ground, he flows*
Above: from Styx, *they ſay, this River roſe,*
Who, mindful of his Spring, ſcorns with baſe Floods
To mix, but keeps the Reverence of the Gods.

(42) *Pylos.*] A City of *Meſſenia*, in *Peloponneſus*. Of which Name *Strabo* and *Stephanus* reckon Three Towns, whereof two ſeated upon the Sea-coaſt. One in *Elis*, at the foot of the Mountain

Mountain *Scollis*; another in *Meſſenia*, near *Coryphaſium*; a third in *Arcadia*; all in *Peloponneſus*. Every of which, the reſpective Inhabitants boaſted to be the Country of *Neſtor*. But the *Neſterian Pylos* was the *Meſſenian*, which was likewiſe call'd *Nelea*, by *Pauſanias*; by *Ptolemy*, *Abarinus*; by *Stephanus*, *Coriphaſium*; by *Suidas*, *Spacteria*; Its modern Name, according to *Sophianus*, being *Navarino*; according to *Niger*, and the *Italian Nautical Tables*, (*Teſte Leunclavio*) *Zonichia*.

[43] *Pharis*, [45] *Jove's Piſa*, [46] *Elis* ſee,
[47] Adorn'd with Wreaths of Victory?

[43] *Pharis.*] A City of *Laconia*, mentioned by *Homer*, in his *Catalogue*, or ſecond Book of the *Iliads*, deſtroy'd, as *Pauſanias* writes, by the *Lacedæmonians*, in the time of *Teleclus*, Son of *Archelaus*, and Grandſon of *Ageſilaus*.

[44] *Jove's Piſa.*] A City and Fountain, in the *Olympic* Plains, where *Jupiter* had his Temple, which *Hercules* intending to deſtroy, was prohibited by *Apollo's Delphian* Oracle, in theſe words, Πατρὶ μέλει Πίσης, &c. *Piſa Patri curæ, &c.* here therefore call'd *Jove's Piſa*, chiefly in regard of the *Olympick* Games there exerciſed. Which Honour was the occaſion of its Ruin; for conteſting with *Elis*, about the juriſdiction of celebrating the ſaid Games, the incenſed *Elæans* wrought at laſt its Deſtruction; of which, ſee *Pauſanias*, *l.* 5. *&* 6. *Strabo* (*l.* 8.) writes, that ſome made a doubt, whether there ever were ſuch a City as *Piſa*, but allow'd of the Fountain of that Name, which, in his time, he ſays, was called *Biſa*. See yet the contrary evinced by *Pauſanias in Eliac. Poſter.* where he aſſerts, that there was ſuch a City as *Piſa*, and ſo call'd from *Piſus* its Founder, Nephew of *Æolus*; or from *Piſa*, Daughter of *Endymion*, though deſtroy'd in his time; the Ground where it ſtood turn'd into Vineyards; and therefore I cannot but doubt the Truth of what *Adimari* in his learned Declarations upon his *Italian Pindar.* (*Od.* 1. *Olymp.*) writes, that it is at preſent called *Longanico*. And that the *Piſans* of *Peloponneſus* erected the City of that Name in *Italy*, not far from *Ligorn*. See the ſame made out by *De Noris*, in his *Cenotaph. Piſan. Diſſert.* 1. *p.* 2. *&* 3.

[45] *Elis.*] A City in the Region ſo call'd, not far from *Olympia*, which, though *Seneca* here makes to be coæval with the time of the *Trojan* War, yet *Strabo* (*lib.* 8.) affirms the contrary, and ſays, it was not built in *Homer's* days, but long after, that is, after the time of the *Perſian* War. He aſſerts likewiſe, that all thoſe Places in *Peloponneſus*, which *Homer* mentions, were not Ci-

ties, but Regions, inhabited by ſeveral ſmall *Pagi*, or Boroughs, out of which the Cities, bearing the Names of the ſeveral Regions, were afterwards collected, ἐκ τῶν κατὰ χώρας πόλεις Ἦλις, &c. And after this manner (ſays he) the Inhabitants of the ſeveral *Pagi*, or Boroughs, in the Region of *Elis* congregated themſelves into one City of the ſame Name.

(46) *Adorn'd with Wreaths of Victory.*] That is, the Crowns gain'd by the Victors, in the *Olympian*-Games there celebrated. Theſe Crowns were of Olive-Branches, yet not of every kind of Olive-Tree, but of that only, which was called κότινος, i. e. *Oleaſter*, or the Wild Olive. In proceſs of time, they came to be of Gold; of which ſee particularly *Paſcalius*, *de Coronis*, *l.* 6. *c.* 18, 19, & 20. to ſpare the mentioning of ancient Authors, which *Tiraquel* (*in Alex. ab Alex. l.* 5. *c.* 8.) will point out to the more inquiſitive Reader. And here *Seneca* again ſeems to ſpeak proleptically, and by way of Anticipation. For *Strabo* (*lib.* 8.) affirms, that theſe Games were not in uſe in the time of the *Trojan* War, nor this manner of crowning the Victors then practis'd, and that *Homer* makes no mention of them; thoſe by him mentioned being only Funeral-Games, or ſuch like ſolemn Exerciſes.

Let any Winds our Canvas fill,
And bear us to what Lands they will,
So we poor Wretches [47] *Sparta* miſs,
That bred the Bane of *Troy* and *Greece*;
So we at leaſt from [48] *Argos* run,
So we the proud [49] *Mycenæ* ſhun.

(47) *Sparta.*] The principal City of *Laconia*, called likewiſe *Lacedæmon*, the Birth-place of *Helena*, at this day called *Myſithra*, whoſe modern condition ſee deſcribed by Monſieur *de Guilletiere*, in his *Lacedæmone Ancienne et Nouvelle.*

(48) *Argos.*] There are three Cities of this name. The firſt, *Argos Peloponneſiacum*, the chief City of *Argia*, at this day called *Argo*; the ſecond *Argos Amphilochium*, in *Epirus*, at this day *Anſilocha*; the third, *Argos Pelaſgicum*, at this day vulgarly called *Armiro*. The firſt is that which is here meant. See *Ortelius* in *Theſaur. Geograph.* & *Ferrar.*

(49) *Mycenæ.*] A City of *Argia*, ſo called, from *Mycenus*, the Son of *Sparto*, or *Mycene*, the Daughter of *Inachus*, as ſome will, or from Μύκη, the Pommel of *Perſeus* Sword-hilt falling off there; or from Μύκης, ſignifying likewiſe a Muſhroom, which *Perſeus* pulling up, there guſh'd out a Spring of Water, with which

which he quench'd his Thirſt. Upon which accident he there built the City, and called it *Mycene*, as *Pauſanias* writes; or from Μυκήσασθαι, becauſe *Io*, when turn'd into a Cow (as *Stephanus de Urbibus*) there firſt low'd; the Birth-place of *Agamemnon*; at this day called *Agios Adrianos*, according to *Sophianus*; by *Niger*, *Charia*; by *Thevet*, *Grebini*, as *Ortelius* teſtifies; by others *Damata*. See *Aleſſ. Adimari*, his *Italian* Notes upon *Pindar*, in *Od.* 4. *Pyth.*

So we in [50] *Neritos* ne'er plant,
Shorter and narrower the [51] *Zant*.
So we ne'er reach the *treacherous Bay*,
And Shoals of [52] rocky *Ithaca*. 185

(50) *Neritos.*] An Iſland not far from *Ithaca* and *Zant*, of which *Virgil. Æneid* 3. makes mention in theſe Verſes;

——*Medio apparet fluctu nemoroſa Zacynthos,*
Dulichiumque Sameque & Neritos ardua ſaxis.

Its ſelf the woody *Zant* in mid Seas ſhows,
Dulichium, *Same*, rocky *Neritos*.

There was a Mountain of the ſame Name, in *Ithaca*, of both which *Strabo* ſpeaks, *lib.* 10. citing the Authority of *Homer*.

(51) *Zant.*] An Iſland in the *Ionian* Sea, lying againſt the Weſtern-Coaſt of *Peloponneſus*, near the entrance of the *Sinus Corinthiacus*, anciently called *Zacynthus*, from *Zacynthus*, the Son of *Dardanus* (according to *Stephanus*). *Pliny* likewiſe affirming, that it was before that called *Hyrie*. Its length (according to *Baudrand*, *in Ferrar.*) is reckoned 25 Miles, its breadth 20. its circumference 60.

(52) *Rocky Ithaca*] It is noted (ſays *Gryphiander*, *de Inſulis*) that the Poets, when they ſpeak of ſmall and ſtony Iſlands, call them *Rocks*, *Sive quia ſcopulis ſuis munitæ, ſive quia rem extenuant, & contemptiùs de eâ loquantur*: So *Virgil. Æn. l.* 3.

Effugimus Ithacæ ſcopulos, Laertia regna.

Cicero, *de Orator.* 1. ſpeaks very undervaluingly of the City ſo called, when he deſcribes it to be *in aſperrimis ſcopulis, ceu niduIum, affixam.* This Iſland is in circuit about 25 Miles, inhabited only by Exiles and Pyrats; now vulgarly called *Val de Compare*. Yet *Sponius*, in his Voyages into the *Levant*, ſays it is call'd *Jatacho*; the *Levant*-Seamen at this day call it *Cephalogna piccola*; diſtant about Six or Seven Miles from *Dulichium*, or *Thiaki*, as the Modern *Greeks* now call it.

[53] Who, *Hecuba*, can tell thy Fate?
(Of Queens the moſt unfortunate !)
What ſervile Hardſhips ſhalt thou try?
Where, or in whoſe Dominions dye?

(53) *Who*, Hecuba, *can tell thy Fate?*] *Hyginus*, *de Fabulis*, *c.* 111. writes, that *Hecuba*, in her paſſage by Sea, through Impatience of her Grief, threw her ſelf over-board into the *Helleſpont*, and was transform'd into a Bitch: The Fable ariſing from the Acerbity and Rage of her Sorrow, which caus'd her to curſe and revile all ſhe met with, eſpecially of the *Greeks*. To which *Plautus* (*in Menoechmo*) alludes, *Act*, 5. *Scen.* 1.

Hecuba (quod tu nunc facis)
Omnia mala ingerebat, quem quem aſpexerat,
Itaque adeo jure cæpta appellari eſt Canis.

Hecuba us'd (as now thou doſt) to load
With ſnarling Curſes all ſhe met; for which
She juſtly gain'd the Name of a curſt Bitch.

being ſton'd to death by the *Thracians* in *Cherroneſus*, and a Tomb erected for her in the place, bearing the Title of Κυνὸς σῆμα, or the *Bitches Monument*, which *Pliny* places *in fronte obliquâ Maſtuſiæ*. (a Promontory of the *Thracian Cherroneſus*, over againſt *Sygæum*). *Strabo*, between the City *Dardanus*, and *Abydos*, over againſt the Mouth of the River *Rhodius*, in the ſame *Cherroneſus*: *Solinus*, upon the Promontory of the *Aſian Sigæum*; but falſely, as is obſerved by his learned Exercitator *Salmaſius*. *Cedrenus* (*in Hiſtor. Compend.*) reports, that ſhe was ſton'd to death on Ship-board, by *Ulyſſes* and his Companions, and thrown into the Sea, near the Promontory *Maronea*, which, from that Accident, they called *Cynoſſema*. *Suidas* (*in voce* Κυνὸς σῆμα) writes, that *Ulyſſes*, coming to the Cape *Maronea*, and being prohibited by the Inhabitants from taking ſuch Neceſſaries as he wanted, landed his Men, and encountred with them, where *Hecuba* exerciſing her bitter and invective Language, was ſton'd to death by the Soldiers, who there buried her, calling the place, The *Bitches Monument*. *Ovid. Metam. lib.* 14. tells us yet the Story otherwiſe, which there ſee. *Julius Pollux* (*lib.* 5. *c.* 5.) conceives this Κυνὸς σῆμα to be rather the Monument of ſome famous Dog: of which he gives ſeveral Inſtances, as of *Atalanta*'s and *Xanthippus* their Dogs, in *Calydon* and *Salamine*; and *Gargitius*, *Geryon*'s Dog, in *Spain*, who had their Monuments ſo called. Which Conjecture ſeems not to diſpleaſe the incomparable *Obſervator* upon *Mela*, *pag.* 129.

ACT

Act IV. Scene I.

HELENA, ANDROMACHE, HECUBA, and *POLYXENA.*

Helena.

WHerever *Hymen* is unfortunate,
On whom Sighs, Mourning, Blood and Slaughter wait,
There *Helen*'s a fit [1] *Auſpex*, forc'd t' extend
The Woes of ruin'd *Troy* beyond their End.
Falſe News of *Pyrrhus* Nuptials I muſt bear,
Gems, and *Greek* Habits for his Bride to wear.

(1) Helen's *a fit* Auſpex.] The Antients in contracting, or ſolemnizing Marriages, were directed therein by the flight of Birds, or Augury: and the Perſon that perform'd the Augurating Office was call'd *Auſpex*. The *Romans* were very obſervant hereof for a long time; and though at length, they left off the Cuſtom of Augury, yet they ſtill retain'd the Office of *Auſpices*. Of which thus *Cicero*, *De Divinat. l.* 1. *Nihil fere quondam majoris rei, niſi auſpicato, ne privatim quidem, gerebatur; Quod & nunc Nuptiarum Auſpices declarant, qui re omiſſâ, nomen tamen tenent.* Wherefore *Helena* is here not unaptly introduc'd to be *Auſpex*, at the unfortunate and tragical Marriage of *Polyxena*: She being by *Lycophron* (*Ad Verſ.* 512.) compar'd to the Fowl call'd *Crex*,——*tero peſſima ſemper Avis* (to uſe the Words of *Propertius*) which we in *Engliſh* call *Daker-Hen*, being a Water-Fowl, held to be moſt unluckily ominous in Augury, eſpecially as to Nuptials: Upon which, ſee his Commentator *Tzetzes*, *Canterus*, *Meurſius*, and *Douſa in Propert. l.* 4. *Eleg.* 5.

Whilſt (circumvented by my treacherous Wile)
I *Paris* Siſter of her Life beguile;
And beguil'd be ſhe. " 'Tis a Courteſie
" Unprepoſſeſs'd with fear of Death, to dye:
Why doubt'ſt thou to perform thy Task? " On thoſe
" The Guilt of inforc'd Crimes lies, who impoſe.
Thou Female Glory of the * *Dardan* Race!
Heaven now begins to ſhew a friendlier Face
To the Afflicted; does a Mate provide,
Such as not *Priam* could in all *Troy*'s Pride.
For thee to lawful *Hymen*'s ſacred Rites,
The Chief of the *Pelaſgian* Name, invites,
Who rules wide *Theſſaly*: Thee [2] *Tethys*, all
The watry Powr's, thee, hers will *Thetis* call,
The Seas mild Empreſs! *Pyrrhus* marry thee,
Thou Niece to *Peleus* ſhalt, and *Nereus* be.
Put off theſe ſad, and feſtive Habits take,
Unlearn thou Captive art, and Captive make.
Thy Hair frightfully ſtaring, recommand
To order, by ſome [3] curious Dreſſers Hand.

* To *Polyxena*.

(2) *Tethys and Thetis.*] *Tethys* and *Thetis* were two diſtinct Poetical Deities, *Tethys* being reputed the Daughter of *Cælus* and *Tellus*, and Wife of *Neptune*, or *Oceanus*, by whom ſhe had *Doris*; *Doris* by *Nereus* had *Thetis*, who by *Peleus* had *Achilles*. So that *Thetis* was Grandchild to *Tethys*; as is manifeſt by this of *Catullus*; ſpeaking of *Peleus* (*in Epithalam.*)

Tene Thetis tenuit pulcherima Neptunine!
Tene ſuam Tethys conceſſit ducere Neptem?

Thee take did *Thetis* loveliеſt *Neptunine*!
Thee did to wed her Niece *Tethys* deſign.

See, in further confirmation of this, *Apollodorus*, *l.* 1. *c.* 2.

(3) *By ſome curious Dreſſer's Hand.*] The Antients were very exact

exact in this piece of Formality. The Inſtruments they uſed in ſetting out of the Hair may be collected from *Scaliger* upon *Feſtus*, *in voce Cnaſonas*. Where we find *Cnaſon* to be *Acus quæ mulier caput ſcalpit*. *Scaliger* thereupon noting, that *Duplex eſt Acus ornatricum; cum altera quâ caput ſcalpunt quæ diſcerniculum dicitur. Altera quâ crines figunt & ſuſtinent. quam Græci* καλαμίδα *&* συείραν *vocant; Latini etiam Fiſtulam.*

This chance may raiſe thee to a better State;
" Captivity hath made ſome fortunate.

Andromache.

Was this then only wanting to our Woes?
This? To rejoyce, when *Troy* in Aſhes glows?
O time for Nuptials fit! But who denies,
Or doubts to wed, when [4] *Helen* does adviſe?
Helen the Bane, the Ruin, and the Peſt
Of either Nation; See theſe Graves! where reſt
Their valiant Chiefs! Theſe Fields! 'Bout which are ſpread
The bared Bones, ſad Reliques of their Dead.
Theſe, theſe, thy Marriage ſcatter'd, with a flood
Of [5] *Europe*'s beſt, and *Aſia*'s braveſt Blood:

(4) *Helen.*] It may not perhaps be altogether impertinent in this place to ſay ſomething of the Name of *Helen*, which ſeems to be derived from the Accident of her Birth, her Mother being deliver'd of her ἐν ἕλει, *in Palude*, as *Ptolemæus Hepheſtion*, *l.* 4. *Nov. Hiſtor.* reports; her proper Name being *Echo*, which ſhe gain'd from her notable cunning, in counterfeiting the Voices of others. Of which *Homer*, as cited by the ſaid *Ptolemæus Hepheſtion* ſays:

Πάντων Ἀργείων φωνὴν ἴσκεσ' ἀλόχοισιν.

Argivûm uxores imitata eſt vocibus omnes.

She was likewiſe, as the ſame *Hepheſtion* writes, call'd *Leonta*.

(5) Europe's *beſt, and* Aſia's *braveſt Blood.*] The Antients in the Partition of the Earth's Globe, allow'd of no more than Two Diviſions, that is, of *Aſia* and *Europe*. And to this Opinion

ſeems *Theocritus* or *Moſchus* to allude, in that *Idyllium* (attributed to them both) entitled *Europa*; in the beginning of which it is ſaid,

Τὴν Φοινικογενῆ παρθενικὴν ἐνὶ θαλάμοισι
Φοίνικος θυγάτηρ ἔτι παρθένος Εὐρώπεια
Νῆσον ὑπ' ἠπείρου διὰς θέλε ἶσο μάχεσθαι
Ἀσιάδ' Ἀντιπίπτουσαν.——

Europa *Phœnix Child, a Virgin yet,*
Alone in a high Chamber taking reſt,
Beholds two Countries that for her conteſt,
The Aſian *and her Oppoſite.*——

Mr. Stanley.

And *Horace* takes up what is there hinted at in his Ode to *Galatea*, *l.* 3. where he deſcribes the Fable of the *Tyrian Europa*, concluding,

Tuâ ſectus Orbis
Nomina ducet.

Part of the Earth's biſected Sphere
Thy Name ſhall bear.

But though this be the general opinion of all Poets, as well *Greek* as *Latin*, there are thoſe yet who will not have *Europe* to take its Name from that fabulous Original; but from *Europs*, the Son of *Ægialus*, firſt King of the *Sicyonians*, a ſmall City in *Peloponneſus*, which from him was called *Ægialia*. This *Europs* his Son, a ſtirring and ambitious Prince, having given his Name to the Mountain *Europus*, and the City *Europia* within the Province of *Macedonia*, afterwards extended his Name to the then only ſecond, moſt pleaſant and moſt flouriſhing Diviſion of the Earth's Globe. And that long before the time of the Fable of the *Syrian-Jove* rap't *Europa*. The *Sicyonian* Kingdom being erected not more than Eleven Years after the *Aſſyrian* or *Babyloniſh* Monarchy; about the Year of the World 1890. and the Rape of *Phenix*, or *Agenor*'s Daughter *Europa*, not happening till about the Year from the Creation 2606. as may be ſeen (not to trouble the Reader with further Authorities) in *Brietius* his curious and conciſe Chronology, *Tom.* I. and *Bunio* his Annotations on *Cluverius* his Geographical Introductions.

Whilſt

Whilſt thou at eaſe ſaw'ſt both thy Husbands fight,
Careleſs on which the Victory ſhould light.
Go then, and for theſe Wedding Joys prepare!
For Nuptial Lights and Torches never care;
Troy's Flames will thoſe ſupply. Now *Troades*
The Marriage Rites of *Pyrrhus* ſolemnize
As they deſerve; that is, with Tears and Cries.

Helen.

Though mighty Grief no Curb, no Reaſon knows,
But oft hates thoſe are ſharers in its Woes;
Yet 'fore a partial Judge can I defend
My Cauſe; who ſuffer more than you pretend.
Andromache for *Hector*, *Hecuba*
For *Priam*, freely mourns, I cloſely pay
My conceal'd Sighs for *Paris*. 'Tis ſevere,
Hateful and ſad, a ſervile Yoak to bear.
Yet that have I endur'd, theſe Ten Years paſt.
Your Houſhold Gods are ſack'd; *Ilium* laid waſt.
To loſe ones native Land, is a ſad Curſe;
To fear, like me, without Relief, yet worſe.
A fellow-ſufferance does your Woes aſſwage.
'Gainſt me, the Victors both, and vanquiſh'd rage.
Whom you muſt ſerve, Chance yet hath ſcarce deſign'd,
I'm ſure, without a Lot, a Lord to find.
You'll ſay I was to *Troy* the cauſe of War,
And her ſad Ruin. Take what you infer,
To be a Truth; if you can prove that e'er
A *Spartan* Ship me to your Coaſts did bear.

But if by *Phrygians* I a Prize was made,
And to her Judge a Gift by *Venus* paid,
Excuſe then *Paris*. For our Cauſe, 'twill come
'Fore a rough Judge; it waits *Atrides* Doom.
But now, *Andromache*, thy Plaints laid by
A while, to bow this reſolute Virgin try.
I ſcarce can hold from Tears. ——

Andromache.

The thing is ſad
That *Helen* weeps for; it muſt needs be bad.
But wherefore weeps ſhe? ſay! What new Deceit?
What Miſchief plots *Ulyſſes*, that grand Cheat?
Muſt from *Idæan* Rocks the Maid be caſt?
Or from this Tow'r, or yond' Clifts, into vaſt
Seas hurld? where with his crook'd and ragged ſide
Lofty *Sygæum* does imbay the Tide?
Speak! What beneath thy Looks ſly Vail is laid?
No ill, but's leſs, than *Pyrrhus* to be made
To *Priam* Son in Law, and *Hecuba*.
What Pains, what Torments, muſt we ſuffer? ſay!
For this from our Woes Sum may well be ſpar'd;
To be deceiv'd. To dye, w'are all prepar'd.

Helen.

Would Heav'n, the Gods Interpreter had doom'd
Me to have dy'd; and at *Achilles* Tomb

By

By *Pyrrhus* furious Hand t'have fall'n! [6] *That I*
With thy ſad Fate, Polyxena! *might vye*,
Whom *Thetis* Son (t'his Grave firſt Victim made)
Demands for Spouſe in the *Elyſian* ſhade.

Andromache.

See how great Joy does her high Soul expreſs
At her declar'd Death! Royal Robes and Dreſs
Now ſhe aſſumes, now yields t' adorn her head;
To *dye* ſhe *Marriage* thinks, but *Death* to *wed.*
Her aged Mother yet at the Report,
Is Thunder ſtrook; nor more can Grief ſupport,
With this Surcharge oppreſt.—Courage! recall
Your Life and Spirits, Madam?—On how ſmall
A Thread hers hang!—How little will ſuffice
T'eaſe *Hecuba* of all her Miſeries!
She breaths, and comes t' her ſelf again:—I find
Death to the miſerable is unkind.

Hecuba

Yet lives *Achilles* to the *Phrygians* Woe?
Yet does he plague us? Is he ſtill our Foe?

(6) *That I*
With thy ſad Fate, Polyxena, *might vye.*] She had her Wiſh; tho not ſo early; for ſhe dy'd a Death, not yet ſo ſudden nor ſo honourable: But being return'd with her Husband *Menelaus*, from *Troy* to *Sparta*, ſhe was forced to fly from thence by *Nicoſtratus*, and *Megapenthus* natural Sons of *Menelaus*, and betake her ſelf to *Rhodes*, under Protection of *Polyxo*, or *Polypo* (Widow of *Tlepolemus*, King of that Iſland) her Kinſwoman; who reſenting the loſs of her Husband in the *Trojan* Wars, occaſioned upon her accompt, order'd her Women to ſeize upon her, coming out of a Bath, and to hang her up on an Oak, to perpetuate the Memory of which act, the *Rhodians* erected a Temple, to which they gave the Name of *Helena Dendritis*. See *Pauſan. l.* 3.

O *Paris* feeble Hand! his very Grave
And Aſhes thirſt our wretched Blood to have.
Once me a happy Troop of Children round
On every ſide enclos'd; enough I found
T'impart to all my Kiſſes; nor could tell
'Mong ſuch a fair and numerous Iſſue, well
How to divide a Mother. Now, there's none
Left me but this, my ſole Companion,
My Joy and Comfort in Affliction
This, this poor Girl; the laſt Remain of all
Hecuba's Race! ſhe only lives to call
Me Mother. —— Leave hard-temper'd Soul my Breaſt!
And this one Funeral after all the reſt
Remit at length to me. * She changes hue,
A ſhow'r of Tears does her pale Cheeks bedew.
Rejoice dear Child! gladly *Andromache*,
Gladly *Caſſandra* thus eſpous'd would be.

Andromache.

We, we poor Wretches, *Hecuba*, are moſt
To be deplor'd; who muſt on Seas be toſt,
Now here, now there, and God knows whither hurry'd?
She's † happy; by Fates deſtin'd to be bury'd
In her own Native Land.

* To *Polyxena*.

† *Polyxena*.

(7) *She's happy, &c.*] The Author ſeems to have taken this from *Virgil* (as he from *Euripides* in *Troad.*) where (*l.* 3. *Æneid.*) *Andromache* thus ſpeaks:

O ſelix una ante alias Priamæia Virgo!
Hoſtilem ad Tumulum Trojæ ſub mœnibus altis
Juſſa mori; quæ ſortitus non pertulit ullos,
Nec victoris Heri tetigit Captiva Cubile.
Nos Patriâ incensâ, diverſa per Æquora vectæ, &c.

O thou of *Priam*'s Daughters the moſt bleſt!
Who under *Troy*'s high Walls felt Death's Arreſt
At thy Foes Tomb! not drawn by Lot, or led
Captive, to touch a conquering Maſter's Bed.
We, our Town burnt, thro' diverſe Seas are born, *&c.*

Helen.

You'd grieve yet more
Did you but know what Lot's for you in ſtore.

Andromache.

Is of my woes yet any Part unknown?

Helen.

The Captives Dooms th' impartial Urn hath ſhown.

Andromache.

Whoſe Slave am I? Whom muſt I maſter call?

Helen.

Unto the *Syrian* Youth, by Lot you fall.

Andromache.

Happy *Caſſandra!* whom Prophetic Rage
And *Phœbus* from the Lot does diſengage.

Helen.

She's *Agamemnon*'s Prize.

Hecuba.

Is *Hecuba*
By any ſought for?

Helen.

You a ſhort-liv'd Prey
Are to *Ulyſſes*, 'gainſt his Will, become.

Hecuba.

O who could be Diſpenſer of a Doom
So cruel and tyrannical! that brings
Queens to be Slaves to thoſe that are not Kings?
What God does ſo unluckily diſpoſe
Poor Captives? What ſtern Judg, unto our Woes
Weight adding, does ſo little underſtand
To chuſe us Lords? and with a rigorous Hand
Deals ſuch croſs Fates to Wretches? What dire Lot
T'*Achilles* Arms does *Hector*'s Mother put?
Given to *Ulyſſes!*——Now indeed diſtreſs'd
I ſeem; with all Calamities oppreſs'd.
I ſhame at ſuch a Lord, not Servitude.
Muſt he then who *Achilles* Spoils indu'd,
Have *Hector*'s too? And muſt the barren, ſmall,
And Sea-girt *Ithaca* give me Funeral?
Lead, lead, *Ulyſſes*, when you pleaſe; no ſtay
I'll make, but follow thee, my Lord. And may
My own Fates follow me. No Calms aſſwage
The angry Seas, let them with Tempeſts rage.
May Wars, Fire, mine and *Priam*'s Miſeries
Purſue you; and till thoſe Plagues come, ſuffice

It,

ſt, this is ſure: *You have your Lot; I yet*
Have rob'd you of all hop'd-for Benefit.
But ſee, with a precipitated pace
Where *Pyrrhus* comes? with Fury in his Face.
Pyrrhus, why ſtop'ſt thou in thy bloody Race?
Sheath in this Breaſt thy Sword: let Death in fine
Achilles Father-in-law and Mother join.
Go on thou Murderer of the Aged! On!
This Blood fits thee: to Execution
Drag hence a Captive Wretch: And by ſo vile
Abhor'd a Slaughter, Gods above defile,
And Ghoſts below.—What, ſhall I pray for you?
Seas to ſuch diſmal Sacrifices due.
On your whole Fleet, your thouſand Ships, like Curſe
Fall, I wiſh that ſhall carry me, or Worſe.

CHORUS.

Of mix'd Trojans, *comforting themſelves by their Community of Sorrows.*

TO thoſe that Mourn, 'tis ſweet Relief,
When Nations Sorrows eccho to their Grief.
Leſs felt is that Afflictions Sore
Which numerous Sharers mutually deplore.
Sorrow is like Infection; loves t'obtrude
It ſelf upon a Multitude.
And counts it ſome Content,
Not ſingly to lament.
There none denies to bear that Fate
All ſuffer under: in a common Wo

None

None thinks himſelf unfortunate,
Tho he be ſo.
Take hence the Happy, lay the Rich aſide,
Whoſe Gold and fertile Acres is their Pride;
The Poor will raiſe their drooping Heads. There's none
Miſerable but by Compariſon.

To thoſe by great Calamities o'ertook
'Tis ſweet to ſee none wear a chearful Look.
Sadly that Man his Fate bewails,
[8] Who in a *Private Veſſel* ſails;
And naked, helpleſs, and forlorn,
Sinks in the Port to which his Courſe was born.
Storms and his Fate he bears with evener mind,
Who ſees a thouſand Ships before him drown'd,
And all the Shore ſcatter'd with Wrecks does find,
Whilſt Waves by *Corus* daſh'd 'gainſt Rocks reſound.
Phrixus for *Helle's* ſingle Loſs complain'd,
When by [9] the *Gold-fleec'd Leader of the Flock*
They both were took

(8) *In a private Veſſel.*] In this manner, *Titus* firſt, afterwards *Trajan* puniſhed the falſe Informers and Calumniators of their Times, by putting them into an empty Veſſel alone, without any help or Companion, and ſo expoſing them to Sea; Of which *Pliny* in *Panegyr. ad Trajanum. Vide etiam Caſaubon. in Suet. pag.* 36.

(9) Phrixus *for* Helle's *ſingle loſs complain'd.*] The Fable of *Phrixus* and *Helle*, as deliver'd by *Apollodorus*, *l.* 1. is this; *Athamas* the Son of *Æolus* had by his firſt Wife *Nephele* Two Children, *Phrixus* and *Helle*. Afterwards repudiating *Nephele*, he married *Ino* the Daughter of *Cadmus*, and by her having Children, *Ino* perſwaded him to make away *Phrixus* and *Helle*, that ſo they might not prejudice the Inheritance of her Children. But this Deſign being

being discover'd by *Nephele*, she gave to *Phrixus* a Ram, whose Wool was of Gold, and could speak, presented her by *Mercury*. This Ram promis'd to free them from the threatned Danger, by transporting them on his Back through the Air. This Offer they accepted of. But coming to the Strait running between *Sigæum*, and the *Thracian Chersonessus*, *Helle* fell from his Back into the Sea, which from thence was called the *Hellespont*. *Phrixus* being carried safe to *Colchis*, where he sacrific'd his Deliverer to *Jupiter Phuxius*, and made a Present of his Fleece to *Æetes* his Father-in-Law (whose Daugher *Chalciope* he had married) and hung the Fleece on an Oak in a Grove consecrated to *Mars*.

(10) *The Gold-Fleec'd Leader of the Flock*, &c.] *Seneca* doubtless respected this place of *Manilius*, *l.* 4. speaking of the *Celestial Ram*,

Adserit in vires Pontum, quem vicerat ipse
Virgine delapsâ, cùm fratrem ad littora vexit,
Et minui doluit onus, dorsúmque levari.

Seas he asserts, which once he conquer'd, when
The Sister lost, the Brother safe to shore
He brought; and griev'd the Load made less, he bore.

What *Manilius* applied to the Ram, *Seneca* more suitably transfers to *Phrixus*.

(Brother and Sister) on his Back.
And she in Mid-Seas fell a helpless Wrack.
" *Deucalion* yet and *Pyrrha*, both refrain'd
From Tears, when they the swelling Sea beheld,
And nothing but the Sea that swell'd; 211
Of *Lost Mankind*, all that remain'd.

(11) Deucalion *yet and* Pyrrha.] *Deucalion* was the Son of *Prometheus*, and his Wife *Pyrrha*, Daughter of *Epimetheus*, *Prometheus* his Brother, his Cousin-German; and were the only Persons that escap'd the great Inundation which happen'd in *Thessaly*, in the 3185 year of the *Julian* Period, and 1529 years before the Birth of our Saviour, in the time of *Cranaus*, being King of *Athens*, as the Learned *Selden* (in his *Canon. Chronic.* on the *Marmor. Arundel.*) hath computed it. See the Fable in *Ovid. Metamorph. l.* 1.

But theſe ſad Meetings, theſe our mutual Tears
Spent to deplore our miſerable State,
The Fleet, which ready now to ſail appears
Will ſtrait diſſolve and diſſipate.
Soon as the Trumpets haſty Sound ſhall call
The Mariners aboard, and all
With favouring Gales and Oars for Sea ſhall ſtand,
When from our Sight ſhall fly our dear-lov'd Land:
What Fears will then our wretched Thoughts ſurprize,
To ſee the Land to ſink, and the Sea riſe?
When *Ida*'s tow'ring Height
Shall vaniſh from our Sight;
The Child ſhall then unto its Mother ſay,
The Mother to the Child, pointing that way
Which tends unto the *Phrygian* Coaſt;
Lo! yonder's *Ilium* where you ſpy
Thoſe Clouds of Smoke to ſcale the Sky.
By this ſad Sign, when all Marks elſe are loſt,
Trojans their Country ſhall deſcry.

Act V. Scene I.

NUNCIUS, ANDROMACHE and HECUBA.

Nuncius.

O Horrid, cruel, curſed Fates! what Crime
Hath bloody *Mars* yet ſeen in ten years time
Like ſad or barbarous! where ſhall I begin?
With your Woes, Madam? Or yours, Aged Queen?

Hecuba.

Whoſe Woes ſoe'er you tell, they're mine; each Breaſt
Bears its own Griefs, but mine's with all oppreſt,
The univerſal Sorrow: None can ſay
He's wretched, but he's ſuch to *Hecuba.*

Nuncius.

The Virgin's ſacrific'd, and the Youth caſt
From the Tow'rs Height: both Brave yet to the laſt.

Andromache.

Relate the Series of their Deaths: declare
This double Tragedy: I long to hear
The Sum of all my Griefs. Speak then and ſhow
Th' intire Complement of all my Wo.

Nuncius.

'*A Tow'r yet ſtands*; All now that's left of *Troy*,
Whence, bearing in his Arms his Age's Joy,
His little Grandſon; *Priam* us'd to view
His Troops, and order what thoſe Troops ſhould do.
Thence (when brave *Hector* in that glorious Fight
What time the routed *Greeks* he chac'd in flight
With Sword and Fire) to young *Aſtyanax*
The old King ſhow'd his Father's valiant Acts.

(4) *A Tower yet ſtands*, &c.] This was part of the *Scæan* Gate, famous in the *Trojan* Story above the other five (for *Troy* had ſix Gates) *viz.* the *Antenorian*, the *Dardanian*, the *Ilian*, the *Catumbrian*, the *Trojan*, and the *Scæan*; which laſt, ſome will have ſo called *quia in læva urbis parte ſita*. And *Vitruvius* uſes the Word Σκαιὰ, for *non directa*; the *Latins* by the Word *Scæva* expreſſing the ſame thing, *i.e. obliqua, ſiniſtra, læva*, reſpecting its ſituation or poſition, *quod in ſiniſtra parte urbis eſſet*, ſays *Philander in Vitruvium*, *l.* 1. *c.* 5. as is before immediately hinted. Some from the Fatality of the Place, or ſiniſtrous Conſultations there had by the *Trojans*. *Strabo*, *l.* 13. conceives it be a *Thracian* Name, as *Scæus Amnis*, *&c.* and others conceive it ſo called from its Builder: *Servius in* 3. *Æneid.* derives the Name, ἀπὸ τῦ Σκιώματος, *i. e. Tentorio aut Tabernaculo*; becauſe the ſepulchral Monument of *Laomedon* was placed over it: which Etymology of *Servius*, tho approved of by *La Cerda*, is yet by the Learned Monſ. *Bachett*, in his excellent (and not vulgarly known) Commentaries upon *Ovid*'s Epiſtles, cenſured for a very extravagant one.

This

This noted Tow'r, once our Walls cheifeſt Grace,
(Now a curs'd Rock, and a deteſted Place)
Huge Crowds of Soldiers with their Troops ſurround.
A Seaman ſcarce to guard the Fleet is found.
All thither flock: To ſome a Hill does lend
From far an open Proſpect: Some aſcend
The rocky Cliffs, and there, eager to ſee,
On Tiptoes ſtand. Some climb this neighbouring Tree,
Some that: Th' adjoining Woods tremble to bear
The numerous Spectators. Some here are
Climb up ſteep Precipices. Some beſtride
Ridges of half-burnt Houſes. Others ride
On pieces of the broken Wall: And ſome
To ſee his Son's Death, get on *Hector*'s Tomb.
Ulyſſes proudly ſtalks through all the Throng,
As way was made; leading in's Hand along
The Princely Youth, who makes no ſluggiſh ſtop
In this ſad March; but gaining the Tow'r's top,
Thence, here and there, with an undaunted Geſt,
Caſts round his angry Eyes: Of ſome fierce Beaſt,
As a young tender Cub, not able yet
To tyrannize with murdering Fangs, does threat,
And vainly ſnarls, and ſnaps, and ſwells with Rage;
The Princely Captive on this lofty Stage
Like Courage ſhows; and from all Hearts does force
Compaſſion, ev'n *Ulyſſes* feels Remorſe.
He weeps not yet, for whom all elſe ſhed Tears.
Now whilſt *Ulyſſes* (as * enjoin'd) prepares

* By *Calchas*.

His

His ſolemn Speech; and with ſet Pray'rs invites
The cruel Gods to thoſe more cruel Rites,
He nimbly of his own accord leaps down
Amidſt the Ruins of his State and Town.

Andromache.

What * *Colchian*, or what wand'ring *Scythian*,
Or † *Hyrcan*, bordering on the *Caſpian* Main,
That knows no Law, would ſuch an Act have dar'd?
[2] Cruel *Buſyris butchering Altars* ſpar'd

* See the Notes upon *Medea*.

† See the Notes upon *Hippolytus*.

(2) *Cruel* Buſyris *butchering Altars.*] *Buſyris* was ſuppoſed the Son of *Neptune* by *Libya* or *Lyſianaſſa* Daughter of *Epaphus*, and to have been King of *Egypt*; who, in a time of nine years Drought, was adviſ'd to ſacrifice a Male Gueſt to *Jupiter* as a means to avert the impendent Famine, whereupon he made the firſt Sacrifice of him who gave the Advice, which was one *Thaſius* a *Cyprian* Augur; and yearly continued to offer the like abominable Sacrifice. Whence *Virgil in* 3. *Georg.*

——— *Quis aut Euryſthea durum*
Aut illaudati neſcit Buſiridis aras.

Being, for this his inhumane Cruelty, ſlain by *Hercules*, as *Apollodorus l.* 2. and *Hyginus in Fab.* teſtifie. Some ſuppoſe this to have been the ſame *Egyptian Pharaoh* who publiſhed the bloody Edict of murdering the *Jewiſh* Male Children. Which ſee diſcuſs'd by the Learned *Jo. Ger. Voſſius de Origin. & progreſſ. Idololatr. l.* 1. *Strabo* yet, *l.* 17. confidently avers there was never ſuch a Man or Prince; and *Diodorus Siculus, Bibl. l.* 1. affirms, that the word *Buſyris* ſignifies no other in the *Ægyptian* Language, than the Tomb of *Oſyris*; at which it was uſual yearly to ſacrifice Strangers that were red-Hair'd, of which Colour was *Typhon* his Enemy; whence grew the ground of the Fable. I find yet a King, or Tyrant rather of that Name in *Ægypt*, who flouriſh'd near the time when *Moſes* and *Joſhua* led the *Iſraelites* towards the Land of *Canaan*; who built the

the City of *Buſiris*, ſo called after his own Name; where he had a ſtately Palace, which he polluted with the barbarous Sacrifices of human Gueſts inhumanly offer'd on his bloody Altars. Whom, *Hercules* coming into *Egypt*, and invited by him to his treacherous Court, ſlew at his firſt approach, together with his Son *Amphidamas*, by him bred up in his tyrannical Impieties, and *Chalbes* the Prieſt by him made uſe of in thoſe execrable Sacrifices. See *Jo. Biſſelius, in Decad. Illuſtr. Ruinar. Tom.* II. *p.* 97.

Yet Childrens Blood; nor ever *Diomed*
[3] *His Horſes with the Fleſh of Infants fed.*
Who'll take thy Limbs and give them Funeral?

Nuncius.

What Limbs could there be left by ſuch a Fall?
His Bones were cruſh'd to pieces; nor one Grace,
Or Mark was left in Body or in Face
Reſembling his illuſtrious Father: All
Were utterly defac'd by the ſad Fall.
His Neck was broken. His Head 'gainſt a Rock
Encount'ring, daſh'd his Brains out with the Knock.
Nought but a ſhapeleſs Trunk he lay.

(3) *With the Fleſh of Infants fed.*] It is fabled that *Diomed* fed his Horſes with Mens Fleſh. But this (as *Patæphatus* truly cenſures it) is a very ridiculous Fiction; for Horſes delight not in humane Fleſh, but in Hay and Provender: And therefore the ground of the Fable, according to the ſaid *Palæphatus*, ſeems to be this, That *Diomed* was a great Breeder and Feeder of Horſes, as well for Military Service as Agriculture; in maintenance of whom he greatly waſted his Eſtate; for which reaſon his Friends ſaid that his Horſes were ἀνδροφάγους, *Men-Devourers.*

Andromache.

Ev'n ſo

Too like his Father.

Nuncius.

From this Scene of Wo
The *Greeks* next, (weeping yet for what they'd done)
To act another Crime as barbarous run,
In haſte t' *Achilles* Tomb; whoſe farther ſide
[4] *Rhetæan* Waves beat with a gentle Tide.
Th' Extreams to that oppos'd, a Champaign Ground
Inveſts; in th' midſt of which a Vale is found,
From whoſe low Edge a hilly Ridge aſcends,
And 'bout it like a Theatre extends.
The Shore is cover'd with the numerous Preſs.
Some think this done in order to releaſe
Their Navy's ſtop; ſome look on the Deſign
As meant t' extirpate all *Troy*'s Hoſtile Line.
Moſt of the giddy Vulgar ſeem to hate
The Act, they come to ſee and perpetrate.
Trojans attend too; and with fearful Eyes
Expect the laſt of all *Troy*'s Tragedies.

(4) *Rhetæan*, &c.] *Pliny*, *Solinus*, and *Seneca* place *Achilles* his Monument on the *Rhetæan* Promontory; But againſt the Authority of *Strabo*, and Poetical Story; by whom, (as by *Lucian* in *Charonte*,) it is ſeated on the *Sigæan* Promontory. See *Salmaſius in Solinum*, *p.* 869. and Dr. *Voſſius* in *Melam. p.* 98.

When

When ſtrait, as at our ſolemn Marriage Rites,
In head of all, are born the Nuptial Lights:
Next *Helen*, ar the Bride's ſad *Pronuba*,
Comes with dejected Mein; whilſt *Phrygians* pray
So may Hermione *wed*; and ſo may ſhe
Return'd with Shame to her firſt Husband be.
Trojans and *Greeks* are both with Horror ſtrook,
When forth the Princeſs comes; with ſubmiſs Look,
But Cheeks that dy'd in modeſt Bluſhes ſhine,
More beautiful in this her ſad Decline.
As *Phœbus* ſeems to caſt a ſweeter Light
Now near his Set, when the approaching Night
Invades the Confines of the doubtful Day.
The vulgar Minds are loſt in ſtrange Diſmay;
Who (as their Cuſtom is) always commend
Thoſe who are going to their fatal End.
Her Beauty ſome, others her Youth as much.
Some the ſenſe does of her chang'd Fortune touch.
All her high Spirit praiſe; that Death dares meet.
Fearleſs ſhe out-ſteps *Pyrrhus*; whilſt to ſee't,

(5) *So may* Hermione *wed.*] *Hermione* was very unfortunate in her Marriage. She was firſt, according to *Sophocles* (*in Tragœd. Hermione*, now loſt, but cited by *Euſtathius*) *Euripides*, and *Ovid*, eſpouſed to *Oreſtes*; according to *Homer*, to *Pyrrhus*; to both of whom ſhe was alternately Wife, as the Power and Intereſt of either Husband prevailed. During whoſe Conteſts ſhe led a moſt unquiet and melancholy Life. See to this purpoſe *Euſtathius in* 4. *Odyſſ. Euripides in Tragœd. Oreſt. & Ovid. in Epiſt. Hermion. ad Oreſt.* It is reported by the Scholiaſt of *Pindar*, that after the death of *Pyrrhus* and *Oreſtes*, ſhe was married to *Diomed*, and with him immortaliz'd by the favour of the Gods, according to the Teſtimony of *Ibicus*, cited by the ſaid Scholiaſt.

Some

Some quake, ſome pity, ſome admire. Now come
To the Land's Point, *Pyrrhus* his Father's Tomb
Aſcends; nor does the ſtout *Virago* ſhrink
Or draw one Foot yet back, tho at Death's brink,
But with a ſtern Look, *Pyrrhus* to provoke,
Turns to receive the Sacrificing Stroke.
Pity at once, and Wonder all Minds fill,
Seeing her ſo brave, and *Pyrrhus* ſlow to kill.
Soon as his Hand into her tender Breaſt
Had forc'd the murthering Steel, a full Stream preſs'd
Of bubling Gore through the large Wound: nor dy'd
Her Courage yet: ſhe fell as tho ſhe try'd
T'oppreſs *Achilles* in his Grave, and force
The Earth to lye yet heavier on his Corſe.
Both ſides, the *Phrygians* and the *Greeks* lament:
Theſe tim'rouſly, their Sighs thoſe louder vent.
This was the Order of the Sacrifice.
Nor on the Grounds hard Surface ſtangnant lies,
Or floats in ſtreams the ſacrificed Blood;
The thirſty Grave ſoon drank up all the Flood.

Hecuba.

Go, go ye *Greeks!* now ſeek your Homes again,
With your wing'd Fleet ſecurely plough the Main,
The Royal Virgin, and the Youth are ſlain.
The War's now ended.—Would my Life were ſo.
Where ſhall I bear this Burden of my Wo?

How

How quit my Deaths [6] vivacious *Remora*?
For whom ſhall I my Tears ſad Tribute pay?
For my Girl? Grand-ſon? Husband? Country loſt?
Or for all theſe at once? or my ſelf moſt?
Whoſe only Wiſh is Death. Cruel! thou hy'ſt
To murder Infants; to young Virgins fly'ſt:
Each where mak'ſt haſt to kill: But me alone
Thou fear'ſt; and ſhun'ſt, though all Night call'd upon
'Mid'ſt Fire and Sword:—Nor Rage of hoſtile Pow'rs,
Nor Flames, nor Ruins of *Troy*'s falling Tow'rs,
One poor old Woman could diſpatch. How nigh
To thee yet (*Priam!*) when thou fell'ſt, ſtood I?

Nuncius.

Away to Sea, ye Captives! Now unmor'd
The *Greek* Fleet hoiſes Sail: Haſt, haſt abord.

(6) *Vivacious* Remora.] Not unelegantly *Pliny* reckons among the Misfortunes of Life, that of *Senectæ in pœnam vivacis.*

FINIS.

Advertiſement.

THIS *Tragedy having ſhewn the utter Subverſion of the* Trojan *Empire, and final Extirpation of all its Royal Race; I held it not amiſs to ſubjoin to it* Coluthus *his ſhort and not unelegant Poem of the Rape of* Helen, *the original Cauſe of all thoſe Tragical Diſaſters: Whence the Reader may take occaſion to infer, how ſad a Load of Calamity a Laſcivious and Diſſolute Prince, by the Purſuit only of his Illicit Pleaſures, may bring upon himſelf, his Country, State and Family.*



p: 333. RAPE OF HELEN. M. V. Sache Sculp.

THE RAPE OF HELEN,

Out of the *Greek* of

COLUTHUS.

Engliſhed by

Sir *Edward Sherburne*, Knight.

WITH

ANNOTATIONS.

LONDON: Printed in the Year 1701.

THE RAPE OF HELEN.

ANNOTATIONS

Upon the

TITLE.

THE *Rape*, *&c.*] Not to be taken in the common acception of the word : (for *Paris* was more courtly than to offer, and *Helen* more kind-hearted, than to ſuffer ſuch a Violence ;) but rather for a tranſporting of her (with her conſent) from her own Country to *Troy* : which *Virgil* ſeems to inſinuate in the firſt Book of his *Æneis*, where he ſpeaks to *Achates* to bring him from the Fleet, amongſt other Preſents for *Dido*, a rich Veil ; once,

> *Ornatus Argivæ Helenæ, quos illa Mycenis*
> *Pergama eum* peteret, *inconceſſoſque Hymenæos*
> *Extulerat, &c.*
>
> Greek *Helen's* dreſs, which ſhe from *Sparta* brought,
> When *Troy*, and lawleſs Marriages ſhe *ſought*.

Where the word *peteret* is to be applyed as well to *Hymenæos* as *Pergama*, and implies that the quitting of her Country, and going along with *Paris*, was an Act ſhe deſir'd as well as conſented to, as *Donatus* (in 6. *Æneid.*) hath rightly obſerved ; and thus much the enſuing Poem makes good.

But the occaſion of this her Rape is diverſly reported : *Herodotus* writes, that *Paris* did it in a meer bravery of Knight-Erranty, following the Examples of the *Cretans*, *Phœnicians*, and the *Argonauts*, in the Rapes of *Europa*, *Io*, and *Medea*. *Dictys Cretenſis*, and others, report, that being ſent Embaſſador unto the *Gracian* Princes to negotiate for the Releaſe of his Aunt *Heſione*, or (according to *Plutarch*, in *Vita Homeri*) ἑλληνικὰ βίᾳ μαθεῖν ἀγωγὴν, *i. e.* to learn *Greek* Faſhions ; and being kindly entertained at

at *Sparta* in the Court of *Menelaus*, he in his abſence ſolicited his Queen, and having won her Conſent, carried both her and her Two Kinſwomen, *Clymene* and *Æthra*, away with him to *Troy*.

Οὐκ ἐς ἔτυμον ὁ λόγος ἔτος ἀλλ' ἔβας Ἑλλάδα εὐφελμοις,
Οὐδ' ἵκετο Πέργαμα Τρώας.———

But *ſhe*, in neat-built Ships (as falſely Fame
Gives out) ne'er ſail'd, nor e'er at *Ilium* came.

Says *Steſichorus*, in his Recantation, after he had been ſtruck blind for ſlandering *Helen* (with a Matter of Truth) as *Plato* in *Phædro*, and *Pauſan.* in *Lacon.* make mention. *Euripides* likewiſe in her Tragedy (though elſewhere he be of another Opinion) makes her not to be rapt by *Paris*, but convey'd into *Ægypt* by *Mercury*, and there kept in ſafe Cuſtody by *Proteus*: and that a Cloud in her likeneſs was only tranſported by *Paris* to *Troy*: which *Menelaus*, after the end of the *Trojan* Wars, brought away with him, but being driven (in his Return) upon the Coaſt of *Ægypt*, loſt there his cloudy *Helen*, and recovered the true one by the means of *Theonoe*, *Proteus* his Daughter.

But this is over-born by the general Stream of all Poetical Relations, which ſay, (and our Author here goes along with the Tide) that *Helen* was aſſign'd to *Paris*, as

Δᾶρον τᾶς Ἀφροδίτας
Ὅτ' ἐπὶ χρυσαίαισι δρόσοις
Ἥρᾳ Παλλάδι τ' ἔριν, ἔριν
Μορφᾶς ἃ Κύπρις ἔσχεν.

Euripid. Iphig. in Aul.

The Gift of Venus, *when ſhe near*
The Fountain clear,
With Pallas, *and the Wife of* Jove,
For Beauty ſtrove.

Upon which ſcore he is ſaid to have undertaken a Voyage to *Sparta*, and from thence to have brought her away with him to *Troy*. Which occaſioned thoſe fatal and laſting Wars, ſo celebrated by *Homer* in his *Iliads*, to which this enſuing Poem, ſeems as it were a Prologue or *Præludium*.

There be thoſe yet who think her not worth the Honour of ſo famous a Contention; and *Hoelzlin* (*in Prolegom. ad Apollon.*) ſaith in plain terms, that *Homer* might be aſhamed to make that the Argument of his Work, nor will believe that any Man could be ſuch

ſuch a Wittal, as to ſeek by force to regain one to his Bed that had ſo notoriouſly wrong'd it. Tho this Example wants not Seconds, if we may credit *Parthenius in Eroticis.* But hear we another Doctor's Opinion, with which we conclude:

Olim mirabar, quod tanti ad Pergama belli
Europæ atque Aſiæ cauſa Puella fuit.
Nunc, Pari, tu ſapiens, & tu, Menelae fuiſti:
Tu, quia ponebas; tu, quia lentus eras.
Digna quidem facies, pro qua vel obiret Achilles
Vel Priamus, belli cauſa probanda fuit.

Propert. l. 2. eleg. 3.

I wonder'd once, that *Troy*'s War, which engag'd
Half the whole World, ſhould for a Wife be wag'd.
But now methinks both Princes I approve,
This 'cauſe he ſought, that 'cauſe he kept his Love.
Worthy *Achilles*, worthy *Priam*'s Life,
Was ſuch a Beauty: 'Twas a juſt brave Strife.

THE
Rape of *HELEN*,
Out of the *Greek* of
COLUTHUS.

YE [1] *Trojan* Nymphs! [2] *Xanthus* fair Progeny!
Who on your Fathers Sands oft laying by

(1) *Ye Trojan Numphs*, &c.] Not unlike that of *Callimachus*, *Hymn. in Delum.* Νύμφαι Θεσσαλίδες ποταμοῦ γένος. where ſpeaking of the Daughters of the River *Peneus*, he calls them *Theſſalian* Nymphs; theſe were frequently invoked by the Poets, and were of divers kinds, as the *Naïdes*, of all Waters in general; the ὑδριάδες, of ſtanding Lakes or Pools; the κρηνίδες, of Fountains; the ἐπιποταμίδες, of Rivers; the ἑλειονόμοι, of Mariſhes; and the νηρεΐδες, of the Sea.

(2) *Xanthus.*] Was the moſt celebrated River of *Troas*, deſcending from Mount *Ida*,

Ὃν Ξάνθον καλέουσι θεοί, Ἄνδρες δὲ Σκάμανδρον.

Xanthus *by Gods*, *by Men* Scamander *call'd.*

The firſt Name being given it, for that its Waters turn'd the Fleeces of ſuch Sheep as drunk of it yellow as *Ariſtotle* (*in 3. Animal.*) hath recorded; taking the ſecond Name from *Scamander* the Son of *Choribas* and *Demodice*, who, ſurpriz'd with Madneſs upon ſight of the Myſteries of the Goddeſs *Rhea*, threw himſelf

immediately into it, and was there drowned, as *Plutarch, in Fluv. & Mont. Nom.* witneſſes. There is another River likewiſe of the ſame Name in *Lycia*, of which *Homer, Il.* 16. and *Callimachus Hymn. in Delum.* make mention. And a third in *Bœotia*, ſo called, of which *Plutarch. in Quæſt. Græc. quæſt.* 41. the *Trojan Xanthus* is at this day called *Simoeres*, as *Ortelius*, from the Authority of *Guaſtaldus* reports.

Your ſacred [3] Hand-Sports, and Heads reedy Tires,
Aſcend to dance on *Ide* in mixed Quires;

(3) *Sacred Hand-ſports.*] What our Author may mean by ἱερὰ παίγνια χειρῶν, I find not interpreted by any; yet, if not *Armlets*, as in our firſt Edition of this Piece we thought fit to render them, (which ſeem'd not unſuitably to anſwer to πλοκάμων χρηδέμνα); nor the curious Works of their Hands, of which *Philoſtratus in* εἰκόνων ἔρωτ. nor ſome Muſical Inſtruments, Cymbals or the like. I cannot think of any thing more genuine than ſome *Conchæ*, or Shells uſually found on the Banks or Shores of Rivers, with which the Nymphs commonly made their Paſtime; eſpecially with the leſſer ſized ones, which, by reaſon of their being dedicated to *Venus*, were called *Sacred*. Of theſe they made Bracelets and Necklaces, nay Ornaments for the Collars of their Hounds; as is inſtanced by *Gratius*, in his Κυνηγετ. in this Verſe,

——— *Sacris conſerta Monilia Conchis.*

Upon which ſee the learned *Vlitius* in his Notes. So the ingenious *Bonarelli*, in his excellent *Italian* Paſtoral, *Phillis of Scyros*, brings in the Shepherdeſs *Cælia* relating how ſhe was ſurprized on the Sea-ſhore, whilſt ſhe was gathering

——*Le vergate Conchiglie*
Per intrecciare un bel Colare al Capro.

——Various coloured Shells to deck
A Collar ſhe had made for her Kid's Neck.

The larger ſort likewiſe (called by *Athenæus*, *Nautili* and *Trepſichrota*) reckon'd among the familiar Delights of young Virgins; which, at their time of Marriage, or years of Maturity, they offer'd to *Venus*. As in that Epigram of *Callimachus*, mentioned by *Athenæus*,

Athenæus, *l.* 7. *c.* 19. where *Selenæa* is said to offer a *Concha* or Shell, which was sometime hers, to *Arsinoë*, who was honoured with the Title of *Venus Zephyritis*. Whence *Callimachus* calls the Shell θεϊον παίγνιον Ἀρσινόης. See *Casaubon* his Remarks upon the said Passage in *Athenæus*.

Quit your rough Flood; and tell the *Phrygian*
Swains
Just verdict: [4] How the Hills he left, the Main's
New Toyls to undergo: His Mind what prest
With fatal Ships both Sea, and Land t' infest;
Whence did that unexpected Strife arise,
Which made a Shepherd judge 'twixt Deities:
What was his bold Award; how to his Ear
Arriv'd the fair Greek's Name; for you were there:
And *Paris* thron'd in *Ida*'s shades did see,
And *Venus* glorying in her Victory.
When tall *Thessalian* Mountains the Delights
Witness'd of [5] *Peleus* Hymenæal Rites,

(4) ——*Who the Hills forsook,*
The Main's new Toils to undergo.——] Ἄλλα ἔργα, (tho elsewhere a simple *Periphrasis*) is here meant in opposition to the proper Acceptation of ἔργα κατὰ γαῖαν, *The Labours of the Earth.*

(5) *Peleus Hymenæal Rites.*] The Poets fabled, that *Peleus* the Son of *Æacus*, and Pupil of *Chiron*, married *Thetis* the Daughter of *Nereus*, in the Mountain *Pelion*, and that all the Gods did him the honour to grace his Nuptials with their Presence. The Ground of which Fiction the Scholiast of *Aristophanes*, *in Nubibus*, hath after this manner discover'd: *So indulgent was* Chiron *to his Pupil* Peleus, *that he studied by all possible means to advance the Honour of his Name; he therefore endeavour'd, and at last concluded, a Match betwixt him and* Philomela *the Daughter of* Actor *the* Myrmidon, *a Lady of incomparable Beauty; but gave it out, that she was* Thetis, *whom, by* Jove's *Consent*, Peleus *was shortly to marry, and that all the Gods would descend to his Wedding in Showers of Rain; whereupon having made choice of a Time, which by his Conjecture (as he was notably well vers'd that way) it was likely to prove very rainy, he appoints the Consummation of the intended Nuptials. And the Sea-*

ſon proving as he had foretold, the Rumour was verily believed by the ignorant Vulgar, and in ſucceeding Times by the Fictions of the Poets. From whence may be collected this further Moral; *Thetis* by Mythologiſts is taken for the *Water*, married by *Jupiter*, i. e. *Fire*, or *Calor naturalis* to *Peleus* or Earth, whence is produced Mankind (πήλε πλασμάτα.) All the Gods came to their Wedding, becauſe every Part of the Body is attributed to ſome particular Deity (as the Head to *Jupiter*, Eyes to *Minerva*, Arms to *Juno*, *&c.*) except *Erys* or *Contention*, becauſe the Work itſelf ſubſiſts by Harmony and Agreement. *Fulgent.*

[6] *Ganymed* Nectar at the ſacred Feaſt
By *Jove*'s Command, fill'd out to every Gueſt;
For all deſcended from celeſtial Race,
That day; with equal Forwardneſs, to grace

(6) Ganymed *Nectar at the ſacred Feaſt, By* Jove's *Command fill'd out to every Gueſt.*] This with ſome of the following Verſes ſeems to be abſtracted out of *Euripides* (*in Choro Iphig. in Aul.*) of which we have taken out ſome Part,

Τίς ἆρ' ὑμέναιος ἦν λωτοῦ λίβυος
Μετὰ τε φιλόχορος κιθάρεως
Συρίγγων θ' ὑπὸ καλαμόεσσαν
Ἔφαινε Ἰάχων, &c.

What was the Pleaſure of that day,
When *Hymen* on his Harp did play,
And *Lybian* Pipe for Dances meet?
The Muſes too, with nimble Feet
The Ground in golden Sandals preſt,
At happy *Peleus* Nuptial-Feaſt.
Grac'd by the Gods! And ſweetly ſung,
(Whilſt *Pelion* with their Voices rung)
The Praiſes of the Queen o'th' Seas,
Fair *Thetis*, and *Æacides*.
Mean time, the *Phrygian Ganymed*,
The furtive Pleaſure of *Jove*'s Bed,
From golden Ew'rs briſk Nectar ſtill
Faſt as 'twas quiff'd did freely fill.

Fair

[7] Fair *Thetis* (*Amphitrite*'s Siſter) ſtrove.
From Seas came *Neptune*, from the Heavens came *Jove*,
And [8] *Phœbus* from the *Heliconian* Spring,
Did the ſweet Conſort of the Muſes bring.
Next whom, the Siſter to the Thunderer
Majeſtick *Juno* came: Nor did the fair

(7) ——*to grace*
Fair Thetis (Amphitrites *Siſter*) *ſtrove.*] This *Dictys Cretenſis* further explains (*de Bello Trojan.*) ſpeaking of the Nuptials of *Peleus* and *Thetis*; but with difference from our Author: He making *Thetis* to be the Daughter of *Chiron*, and not of *Nereus*, and conſequently not Siſter of *Amphitrite*. And of this Opinion likewiſe is *Tzetzes*, *Chiliad.*

Ὢν Ἀχίλλευς τῇ Θετίδος καὶ πέλεως γόνος
Οὐ τῆς θαλάσσης Θετίδος ἀλλά τινος γυναίου
Ἥτις τὸν καὶ διδάσκαλον χειρώνος φιλοσόφου.

Achilles *was* Peleus *and* Thetis *Son*,
Not Sea-born Thetis, *but another's*; *One*
That Daughter to the Learned Chiron *was.*

With which it may not ſeem unfit the younger Readers ſhould be acquainted.

(8) Phœbus *from the* Heliconian *Spring.*] Contradicted yet by *Catullus*, *in Nupt. Pel.*

Inde Pater Divûm, ſancta cum Conjuge natiſque
Advenit Cœlo, ſe ſolum (Phœbe) relinquens
Unigenamque ſimul cultricem montibus Hydri,
Pelea nam tecum pariter Soror aſpernata eſt
Nec Thetidis tedas voluit celebrare jugales.

Jove, with his Sacred Queen, and all his kind,
From Heav'n came; *Phœbus* only left behind,
And his ſtern Siſter to the Chace inclin'd.
For *Peleus* they both equally diſdain'd,
And *Thetis* Nuptial Rites to grace refrain'd.

Phœbus or *Apollo* was always on the oppoſite ſide to the *Greeks*, and knew it would be his Fate to kill the Son of *Thetis*, *Achilles*, and might therefore forbear. 'Tis *Muretus* his Remark upon that Place of *Catullus*.

[9] *Harmonia*'s Mother *Venus* ſtay behind;
[10] *Suada* went too, who for the Bride entwin'd
The Wedding Garland, and Love's Quiver bare.
Pallas, from Nuptials tho' averſe, was there;
Aſide her heavy Helmet having laid.
Apollo's Siſter, the *Latonian* Maid,
(Though wholly to the ſavage Chace apply'd)
Her Preſence at this Meeting not deny'd.
Stern *Mars*, not ſuch, as when his Spear he ſhakes,
But as when he to lovely *Venus* makes
His amorous Addreſs (his Shield, and Lance
Thrown by) there ſmiling mix'd in a ſoft Dance.

(9) *Harmonia*'s Mother *Venus*.] *Harmonia* was the Daughter of *Venus* by *Mars*; ſo *Heſiod in Theogonia*.

—— Κυθέρεια φόβον τε δείμον τ' ἔτικτεν
Ἁρμονίαν.

Fair *Cytherœa*, *Terror*, *Fear*,
To *Mars* did with *Harmonia* bear.

Of which the Scholiaſt renders this Reaſon. In regard that the Breaches and Ruines which are made in Cities by the Aſſaults of *Mars*, are repaired again by a peaceable Commerce and amicable Aſſociation. Or, according to others, that Muſick not only delights the Mind, but inflames the Heart with Courage; and therefore there is hardly any People that uſe not ſome kind of Muſick to provoke them to Battel.

(10) Suada *went too*.] *Suada*, by the *Greeks* call'd Πειθὼ was the Goddeſs of Perſwaſion; whom *Theſeus* (as *Pauſanias in Atticis* witneſſes) firſt caus'd to be honour'd with Divine Rites among the *Athenians*. She is here ſaid to compoſe the Wedding Garland, and to bear *Cupid*'s Quiver, and not unaptly, ſince nothing in Love is more forcive than perſuaſive Courtſhip.

But

But thence unhonour'd [11] *Erys* was debarr'd;
Nor *Chiron* her, nor *Peleus*, did regard.
But *Bacchus* ſhaking with his golden Hair
His dangling Grapes, lets *Zephyre*'s ſportive Air
Play with his curled Treſſes: like ſome young
Heifer, (which by a furious [12] Gad-Fly ſtung,
Quitting the Fields, in ſhady Foreſts ſtrays)
Whilſt madded *Erys* roams; ſeeking always

(11) *But thence unhonour'd* Erys *was debar'd.*] The Reaſon we have given in our Note (5). She was the Goddeſs of *Diſcord* and *Contention*, and Mother of the *Eumenides* or *Furies*, according to *Heſiod in Theogonia* & ἄλλοι. I ſhall only add, that the Poets fabled there were two *Erys*'s, one the Goddeſs of Noble Contentions, in which thoſe that ſtrove (as well Vanquiſhed as Victors) came off with greater Glory; the other the Goddeſs of baſe and pernicious Contentions, which render'd thoſe engag'd therein ſtill more infamous. See *Eraſmus Chil.* 2. *Cent.* 6. *Adag.* 24.

(12) *By a furious Gad-fly ſtung.*] Suiting with that *Simile*, *in primo Apollonii*, where *Hercules* is deſcribed running madly in queſt of loſt *Hylæs*.

Ὅπ τὴς τε μύωπι τετυμμένος ἴοντο ταῦρος, &c.

Thus Engliſhed,

As when a Bull, ſtung by ſome Gad-fly, runs,
Loathing the green and plaſhy Meads, and ſhuns
Heards-Men and Herds; now reſtleſs, flings about,
Now chaffing ſtands; and his large Neck thruſts out,
Bellowing, as if by ſome fierce *Oeſtrum* ſtung.

——Κακῷ βεβολήμενος οἴστρῳ.

Where the *Oeſtrum* (though generally by the *Latin* Poets, our Author, and other the *Greeks* likewiſe, it be uſually taken for one and the ſame thing) ſeems yet to be diſtinguiſh'd from the Μύωψ, by *Apollonius*; ſo it is by *Soſtratus*, *in* 4. *Animal.* as cited by his Scholiaſt, where he reports, That the *Myops* or *Tabanus* is bred in the Woods, the *Oeſtrum* in Rivers. *Ariſtotle* likewiſe ſpeaks

ſpeaks always diſtinctly of them, though in the Metaphor they agree; taken for any high Paſſion or Fury; moſt frequently apply'd to Love. So *Ariſtænetus*, *Muſæus*, *Nonnus*.

How to diſturb the Quiet of the Feaſt.

[13] Oft from her rocky Cell (with Rage poſſeſt)
She flings, now ſtands, now ſits, then from her Head
Tearing a ſnaky Scourge, laſhes her ſtony Bed. 50

(13) *Oft from her rocky Cell, with Rage poſſeſt, She flings*, &c.—— The following Verſes, in the Original, I conceived to be faulty, running thus,

——χειεὶ ὃ γαιῆς (or as *Neander* would read it χειρὶ δὲ γαιῆς)
Οὐ δὲ τὲ κόλπον (or as *Neander* would read it κόλπυ)
Ἔρυξε χ᾽ ὑκ ἐφεφάσσο πέτρῳ.

The true meaning of the words I doubted, and imparted my Thoughts thereupon to my late Learned Friend Dr. *Iſaac Voſſius*, who return'd his Opinion of the place, in a kind Letter to this effect; *Lectionem hanc, vel nullum, vel certè dilutum, & forſan ridiculum habere ſenſum, rectè judicaſti. Vide itaque rogo, num ſic refringenda ſint iſtæc verba:*

——χειεὶ ὃ λαῆ
Ὃν ὃ τὲ κοιλοπὶ ἔρυξε, χ᾽ ἣν ἐφυφάσσο πέτρῳ.

giving this interpretation of his Alteration or Amendment; "As "*Virgil* (ſays he) makes the Beds of the Furies to be of Iron, ſo "*Coluthus* here makes that of their Mother *Erys* to be of a Rock or "Stone, who, in rage, pulls off one of her Snakes for a Κόλαφ or "Scourge, and therewith laſhing, inquinates her ſtony Bed, as ex- "preſs'd by the word ἐφυφάσσο, ſignifying *inquinare, vel ſanguine inficere*. Which ingeniouſly corrected Reading of ſo judicious and learned a Perſon, I have choſe rather to follow than the common Lection. And this Remark, long ago moſt obligingly communicated to me by Letter, the Doctor hath likewiſe made in his excellent Obſervations on *Catullus*, lately ſince publiſhed; where the Reader (if further inquiſitive) may meet with it.

For

For Lightning ſhe'd have ſtrook: [14] or by ſome Spell
The bold *Titanean* Brethren rais'd from Hell
With hoſtile-Flames to ſtorm *Jove*'s ſtarry Fort;
Tho' thus enrag'd, ſhe yet does *Vulcan* court,
Whom Fire, and malleable Steel obeys:
She thought the ſound of clat'ring Shields to raiſe,
That ſo the Gods, affrighted with the Noiſe,
Might have run forth, and left their feſtive Joys.
But fearing *Mars*, ſhe does at loſt incline
To put in act a far more quaint Deſign:
She calls to mind [15] *Heſperia*'s golden Fruit;
Whence a fair Apple of dire Wars the Root,

(14) —— *Or by ſome Spell*

The bold Titanean *Brethren rais'd from Hell.*] The *Titans* were the Iſſue of *Cælus* and *Terra*, which ſhe is ſaid to have introduc'd to vengeance againſt *Saturn* (as the Giants afterwards againſt *Jupiter*) for the Injury the Gods had done her and her Sons. Whence *Servius*, *in* 6. *Æneid.* conceives their Name to be deriv'd ἀπὸ τ πόνως, i. e. *ab Ultione*. Theſe were ſtruck down to Hell or *Tartarus*, the loweſt Part of it by the Conquering Gods, and overwhelm'd in perpetual Darkneſs, all but *Sol*, who for his Fidelity merited ſo high a place in Heav'n.

But this Place ſeems to favour of the Adage Τιτᾶνας καλεῖς, i. e. *Titanas invocas*; which is uſually taken up, *Ubi quis ſuis diffiſus viribus, alienum implorat auxilium. Eraſm. Chil.* 2. *Cent.* 4. *Adag.* 47.

(15) *Of the* Heſperides *the Golden Fruit*

To mind ſhe calls.] *Heſperus* was Brother to *Atlas* King of *Mauritania*, and had a Daughter named *Heſperida*, whom he gave in Marriage to his Brother *Atlas*; who begot on her ſeveral Daughters, which from their Mother were called *Heſperides*; their Names (according to ſome) were *Ægle*, *Arethuſa* and *Heſperthuſa*; but according to *Apollodorus*, *l.* 2. *Ægle*, *Erythia*, *Heſtia* and *Arethuſa*. To theſe the Poets fabled a Garden to have been given by *Atlas*, inrich'd with a Tree bearing Golden Fruit, and guarded by a ſleepleſs hundred-headed Dragon, begot by *Typho* and *Echidna*. This Garden, or Gardens rather, were ſuppos'd by ſome to have been in that part of *Libya* call'd *Mauritania Tingitana*; but as *Apollodorus* tells us in the *Hyperborean Atlas*. Pulling

Pulling, the cauſe of ſignal Strifes ſhe found;
[16] Then midſt the Feaſt, Diſſentions fatal ground
Caſts, and diſturbs the Goddeſſes fair Quire.
Juno, of *Jove*'s Bed proud, does firſt admire
The ſhining Fruit, then challeng'd as her due:
But *Venus* (all ſurpaſſing) claims it too,
[17] As Love's Propriety; which by *Jove* ſeen,
He calls, then thus to *Hermes*, boes begin.
Know'ſt thou not *Paris*, one of *Priam*'s Sons?
Who, where through *Phrygian* Grounds ſmooth *Xanthus* runs,
Grazes his horned Heards on *Ida*'s Hill,
To him this Apple bear; ſay 'tis our Will,
As Arbiter of Beauty, he declare
Which of theſe Goddeſſes excells in rare

(16) *Caſts midſt the Feaſt.*] How this could be done by her being a forbidden Gueſt, may be well queſtion'd; but *Lucian. in Dialog.* (*Penelope & Galen.*) thus takes off the Doubt; who tells us, That *Peleus* and *Thetis* being retired with *Neptune* into the *Thalamus* or Bed-Chamber; and the reſt of the Gods, ſome of them freely quaffing their delicious *Nectar*; others praiſing and applauding the Bride and Bridegroom; *Apollo* touching his Lyre, and the Muſes ſinging in Conſort to him, ſhe might eaſily (the Deities being thus ſeverally diverted) effect what ſhe intended unawares to them.

(17) *As Loves Propriety.*] The Scholiaſt upon that of *Ariſtophanes* (Μήλῳ βλήθεις ὑπὸ πορνιδίου, Hit with an Apple by a Wench) ſays, that the Apple is the Symbol of Love, and dedicated to *Venus*; ſo called by *Arabius Scholiaſticus*, in an Epigram upon *Atalanta*, Ζυγίης σύμβολον παφίης. Hence it is that *Philoſtratus* brings in the *Cupids* gathering Apples. And that Apples were uſed for Preſents among Lovers, *Catullus* teſtifies *ad Ortalum*. See the Story of *Acontius* and *Cydippe*, and that elegant Deſcription of *Theophilus* the *Greek* Emperour, and *Theodora*, by *Cantacuſenus*, and by *Theodoſius Melittus*. Hither refer we that which *Theocritus* calls Μηλοβολεῖν, *Virgil. Malo petere*, Allurements of Love. *Chariolæa in Lucian*, ſends to *Dinias* καὶ στεφάνους ἡμιμαράνθους καὶ μῆλα τινὰ ὀπωδοπωλικά, Garlands half withered, and ſome Apples

Apples here and there bitten. *Aristænetus*, to the same purpose, Πάμφιλος δὲ μῆλῳ μικρὸν εὐστοχῶς ἧκον πόσιν κόλπον ἐκείνης, *Pamphilus* biting a piece of an Apple, cast it directly into *Thelxinoes* Bosom, she with a Kiss receiv'd it, and put it up closely between her Breasts and her Stomacher. *Philo* allegorizeth the Apple which *Eve* gave to *Adam* much to this effect.

[18] Conjunction of arch'd Eyebrows, lovely Grace,
[19] And well-proportion'd Roundings of the Face:
[20] And she that seems the fairest in his Eyes,
To have the Apple, as her Beauty's Prize. 80

(18) *For rare Conjunction of arch'd Eyebrows.*] An eminent part of Beauty among the *Grecian* Ladies. *Aristænetus*, Τὸ δὲ μεσόφρυον ἐμμίξεως τὰς ὀφρῦς ἀποίσει, i. e. *Supercilia disparata æquabili Meditullio. Petronius, Supercilia usque ad molarum scripturam, & rursus confinio luminum pene permixta. Anacreon* describing his Mistris to the Painter;

Τὸ μεσόφρυον δὲ μίμει
Διάμοιρα μήτε μίσγε
Ἔχέτω δ' ὅπως ἐκείνη
Τὸ τηλιδότως σωφρεῖν
Βλεφαίρων οἷον κελαινῶν.

Her fair arch'd Eyebrows see
You so cunningly dispose,
That they neither part nor close,
But by a Divorce so slight,
Be disjoyn'd may cheat the sight.

(19) *And well-proportion'd* Roundings *of the Face.*] *Coluthus*, in this place, (as in some others) imitates the ingenious *Musæus*, who in his *Erotopægnion* commends Hero's κύκλα παρειῶν, which *Parœus* interprets, *Rotunditates genarum*; but what *Musæus* applies particularly to the Cheeks, *Coluthus* ascribes to the Symmetry of the Face, which I have term'd the *Roundings* thereof, or the sweet Mouldings of it; for so *Parœus*, upon the word κύκλα says it may be taken, as δεσμὰ, ζυγὰ, κόλλησα, the Connection, Frame, or Fashion of the Face.

(20) *And she who seems the fairest in her Eyes,*
To have the Apple. ———] So had *Erys* written on the Apple; ἡ καλὴ λαβέτω, Let the fairest take it; which is approv'd of by *Jupiter*. See *Lucian*, in the fore-cited Dialogue.

This

This charge on *Mercury*, *Saturnius* lays,
Who humbly his great Sires Commands obeys;
And with officious Care th' Immortals guides;
Whilst each her self in her own Beauty prides;
But as they went, Love's subtle Queen, her Heads
Rich Tire unlooſing, [21] with gold Fillets breads
Her curious Hair; then thus, [22] with Eyes intent
On her wing'd Sons, her troubled Thoughts does vent.

The Strife is near; dear Sons your Mother Aid!
This day muſt crown my Beauty, or degrade.
And much I fear to whom this Clown will give
The golden Fruit: *Juno*, all Men believe

(21) *With Gold Fillets breads her curious Hair.*] Which ſeems to be taken from that Hint *Callimachus* gives in *Palladis Lavacro*; where, ſpeaking of *Pallas*, he writes,

Οὐδ' εἰς Ὄειρηλικον Μεγάλα Θεὸς ὦδι Σιμοῖς
Ἔκλυεν διὰ εἰς διαφαινόμενον, &c.

On *Ide* when ſhe for Beauty did conteſt,
Her Looks *Minerva* by no Mirrour dreſt,
Nor *Simois* Streams, tho' clear as any Glaſs;
Nor *Juno*; *Venus* only in ſmooth Braſs
Her Face beheld, and oft her Treſſes trickt.

(22) —— *With Eyes intent*
On her wing'd Sons, her troubled Thoughts does vent.] Conſonant to the Deſcription here given by *Coluthus*, is that of *Silius Italicus* upon the ſame Subject;

Cum ſic ſuſpirans roſeo Venus ore decoros
Alloquitur natos. Teſtis certiſſima veſtræ
Ecce dies pietatis adeſt; quis credere ſalvis
Hoc auſit vobis? Deformia atque ore (quid ultra
Jam ſupereſt rerum!) certat Venus.

When ſighing roſe-lip'd *Venus* thus beſpake
Her beauteous Sons. The Day is come to make

Full

Full tryal of your Love: Who wou'd have thought
This your Powers ſafe? For Beauty (is there ought
Left her beſide!) *Venus* muſt now conteſt.

To be the Graces reverend Nurſe: To her
[23] The Gift of Sceptres they aſſign in War,
A powerful Goddeſs is *Minerva* deem'd.
But we alone are of no Pow'r eſteem'd.
Nor Empires we, nor martial Arms beſtow:
Yet why, without a Cauſe, thus fear we? Tho'

(23) *The Gift of Sceptres.*] By the Sceptre is imply'd Sovereign Command; the Sceptre being antiently a Spear, according to *Juſtin l.* 34. *Per ea adhuc tempora Reges Haſtas pro Diademate habebant, quas Græci* Σκῆπτρα *dixere*, i. e. *In thoſe days Spears were born by Kings inſtead of Diadems, which the Greeks called Sceptres.* We find the Faſhion of them antiently to have been with an Eagle on the top, but *Ariſtophanes, in Avibus*, makes it only a Bird:

Ἐπὶ δὲ Σκήπτρων ἀνδρῖται Ὄρνις.

A Bird upon their Sceptres perch'd.

And preſently after:

Ὅποτ' ἐξέλθοιν Πειθμός τις ἔχων Ὄρνιν
Ἐν τοῖσι Τραγῳδία. ——— ———

Like to ſome Priam *in the Play,*
Bearing in State a Popinjay.

But among the *Romans* the Enſign was an Eagle. So *Dionyſius Halicarn. l.* 5. writes, *That the* Etrurians *ſent to* Tarquinius Priſcus, *as a Kingly Gift, a Sceptre on whoſe top was an Eagle, which* Tarquin *uſed as his Royal Ornament.* And after the Expulſion of the Kings, it was taken up by the Conſuls; and in time by the Emperours to demonſtrate their Conſular Dignities, as is obſerved by the Learned *de Noris* upon a curious Golden Medal of *Diocletian* and *Licinius*, where they are exhibited bearing each Sceptres with Eagles upon them.

Minerva

Minerva's Spear we have not, we yet better
Are [24] with our *Ceſtus* arm'd, ſweet Love's ſoft Fetter,
Our *Ceſtus*, that our Bow is, that our Sting,
Which Smart to Women, but not Death does bring.
Thus roſie-finger'd *Venus* on the way
To her attending *Cupids* ſpake, whilſt they,
With dutious Words, their drooping Mother cheer.
And now they reach'd the top of *Ida*; where
The youthful *Paris* near [25] *Anaurus*'s Head,
His Father's Sheep in Flocks divided fed:

(24) *With our* Ceſtus *better arm'd.*] The *Ceſtus* of *Venus* is by Grammarians deriv'd partly ἀπὸ τῦ κέζθαι, for its curious Needle-work or Ornamental Decoration; for, as *Homer* tells us, Ἰλιαδ. ξ. it was wrought moſt ſtrangely powerful:

—— Ἐν δ' ἄρ' ἔγε οἱ θελκτήρια πάντα τέτυκτο, &c.

All provocating Pleaſures there were wrought,
Deſire, Love, Female Blandiſhments, that can
Captive the Mind even of the wiſeſt Man.

Partly ἀπὸ τῦ κεντεῖν, from its ſtimulating Quality: to which laſt Etymology *Coluthus* here ingeniouſly alludes, when he makes *Venus* ſay of it;

——*That our Bow is, that our Sting,*
Which Smart to Women, but not Death does bring.

(25) Anaurus *Head.*] Tho by *Apollonius*, *Callimachus*, *Moſchus*, *Theocritus*, *Euripides*, *Lucan* and others, taken for the proper Name of a River; yet *Anaurus* is only the Name of any Torrent. And therefore whereas *Apollonius* deſcribing the Story of *Jaſon* loſing one of his Shoes in paſſing over on foot the River (as he calls it) *Anaurus*. *Valerius Flaccus*, telling the ſame Story, makes mention, and trulier, of the River *Enipeus*; he finding no ſuch River as *Anaurus*, either in *Theſſaly* or in any other part of the World

World beſides, as is well obſerved by *Lampertus Alardus* upon that place of *Valerius Flaccus*. *Hoelzlin* likewiſe notes upon the fore-cited place of *Apollonius*, that *Anaurus* is not to be taken there χειμῶς but φερομενῶς, not properly, but by an ordinary way of ſpeaking. And the Scholiaſt of *Apollonius*, noting upon the word *Anaurus*, ſays, Οἱ δὲ ἐξ ὑετῶν ποταμοὶ Χωεσάμβοι ὅπω καλοῦνται, i. e. *Divers Rivers, taking their Original from the Rain, are ſo called.* But *Euſtathius*, *in Dionyſ. Periegeſ.* gives us the true Etymology of the Word, where he writes, *'Tis a Flood, ſo called,* διὰ τὸ μὴ ὁμοίως τοῖς ἀενναοῖς αὐρὰς ἀποπέμπειν, *becauſe it ſends not up any rorulent Steams and windy Vapours, as all Rivers do*, and for ſuch a Flood or Torrent it is here to be taken: for there is no River of that name to be found on *Ida*, or within the extent of the *Trojan* Territories. And yet *Ferrarius* mentions this as a River, and that That of *Theſſaly*, ſo call'd, paſſes by the City *Demetrias*, and falls into the *Pegaſian* Bay, being thence called *Fiume di Demetriada*. Nay the eminent Critick Dr. *Iſ. Voſſius*, in his admirable Obſervations on *Callimachus*, makes *Anaurus* a River of *Theſſaly*, and to want the fertile *Favonian* Breath, or Airy Steam, which other Rivers afford. Whence its Banks and neighbouring Soil are ſaid to be barren. And thence he believes the Antients made *Anaurus* the Father of *Erica*, citing to that end the Authority of *Heſychius*; *Erica* being no other than the *Sweet Broom*, *Heath*, or *Ling*, growing in ſuch kind of places. And it may not ſeem an impertinent Addition to let the Reader know that this Word *Anaurus* is apply'd to divers Rivers, tho not as their proper Name, but as a diſtinctive Qualification of them. Hence *Marcus Fredericus Vendelinus*, in his *Admiranda Nili cap.* 11. reports, from the Authorities of *Herodotus* and *Pliny*, that *Nilus* is called *Anaurus* for not ſending forth any Steams or Vapours. And the like is affirmed of *Boryſthenes*. *Brodæus* is alſo produced by him, as aſſerting that moſt of all the Rivers of *Libya* are ſo qualify'd and called, citing his *l.* 3. *Miſcel. c.* 30. and the Authority of *Theophraſtus*, περὶ Ἀνεμ.

Here of his roving Bulls he count doth keep,
And there he reckons o'er his well-fed Sheep.
Low as his Knee, a Mountain-Goat's rough Hide
Hung from his Shoulders flagging by his ſide:
Hard by him lay his Crook: Such to the Eye
(As ſlowly to his Pipes ſoft Melody

He moves) appear'd the gentle *Phrygian* Swain:
Tuning on's Reed, a ſweet, though rural Strain.
I'th' ſolitary Stalls oft would he ſit
Himſelf with Songs delighting; and forget
The care both of his Herds and Flocks, [26] the Praiſe
Of *Pan* and *Hermes* ſubject of his Lays,
(With Shepherds moſt in uſe:) whoſe ſweeter Note
No Dogs rude Howl, no Bulls loud-bellowing Throat
Diſturbs; but Eccho only, that affords
An artleſs ſound in unarticulate Words.
His Oxen cloy'd with the rank Graſs, were laid,
Stretching their fat ſides in the cooler ſhade;
Under th' Umbrella of a ſpreading Tree,
Whilſt he himſelf ſate ſinging: but when he

(26) ——*The Praiſe*
Of Pan *and* Hermes, *ſubject of his Lays,*
With Shepherds moſt in uſe——] *Horace l.* 4. *Od.* 12.

Dicunt in tenero gramine pinguium
Cuſtodes ovium, carmina fiſtula,
Delectantque Deum cui pecus & nigri
Colles Arcadiæ placent.

On the ſoft Graſs laid along
Shepherds with their Pipe and Song,
Pleaſe the God whoſe Joy Flocks be,
And black Hills of *Arcadie.*

Nor leſs than *Pan* was *Mercury* honoured by them; for Antiquity likewiſe conceited (as *Homer in Hymn. Mercurii*)

Πᾶσιν γὰρ ἐπιβήσιον ἀνάσσειν κώδμων Ἑρμῆν.

Hermes *to be the Guardian of all Sheep.*

Spy'd

Spy'd *Hermes* with the Goddeſſes; afraid,
Upſtarting, from their Sight he would have made:
And (his ſweet Pipe among the Ruſhes flung)
Abruptly clos'd his ſcarce commenced Song.
To whom amaz'd, thus Heaven's wing'd *Nuncius* ſpake:
Caſt away Fear; a while thy Flocks forſake,
Thou muſt in Judgment ſit, and freely tell
Which of theſe Pow'rs in Beauty does excel,
And to the Faireſt this fair Fruit preſent.
Thus he: when *Paris*, with Eyes mildly bent
In amorous Glances, of their Beauties took
Exact ſurvey: which had the gracefull'ſt Look,
The brighteſt Eyes, whoſe Neck the whiteſt Skin,
Not leaving ought, from Head to Heel unſeen.
To whom *Minerva* firſt her ſelf addreſs'd,
Then taking by the Hand theſe Words expreſs'd.
Come hither *Paris!* leave *Jove*'s Wife behind:
Nor *Venus*, Preſident of Nuptials, mind.
Pallas, of Valour the Directreſs, praiſe:
Intruſted with large Rule and Power; Fame ſays,
Thou govern'ſt *Troy*: me chief for Form confeſs,
I'll make thee too its Guardian in Diſtreſs.
Comply, and 'gainſt *Bellona*'s dreadful Harms
Secur'd, I'll teach thee the bold Deeds of Arms.
Thus *Pallas* courted him: ſhe ſcarce had done,
When, with fair Words and Looks, *Juno* begun.
If me the Prize of Beauty thoul't aſſign,
The Empire of all *Aſia* ſhall be thine;

Slight Wars, what Good from thence to Princes ſprings?
Both Valiant Men and Cowards ſtoop to Kings.
Nor do *Minerva*'s Followers oft riſe high,
But Servants rather to *Bellona* die.
This glorious Proffer ſtately *Juno* made.
[27] But *Venus*, her large Veil unloos'd, diſplaid
Her whiter Boſom; nor at all was ſhy,
But did the honey'd Chain of Loves unty:
And, whilſt to view ſhe her fair Breaſts diſclos'd,
Thus ſpake; her Looks into ſweet Smiles diſpos'd.
Our Beauty, Wars forgot, our Beauty prize,
And Empires, and the *Aſian* Lands deſpiſe.
We know not Wars, nor uſe of Shields can tell;
In Beauty, Women rather ſhould excel.
For Valour, I'll to thee a Wife commend,
'Stead of a Throne, fair *Helen*'s Bed aſcend.

(27) *But* Venus *her large Veil unloos'd, diſplaid*
Her whiter Boſom, nor at all was ſhy.] Let *Auſonius* here not unelegantly moralize; *Tegat oportet Auditor doctrinam ſuam qui velet ad dicendum ſolicitare trepidantem, nec emerita adverſus Tirunculos arma concutiat veterana calliditas. Senſit hoc Venus de pulchritudinis forma diu ambiguo ampliata judicio; pudenter enim, ut apud patrem velata certaverat; neque deterrebat æmulas ornatus æqualis. At poſtquam in Paſtoris examen deducta eſt lis Dearum; qualis emerſerat mari, aut cum Marte convenerat, & conſternavit Arbitrum, & Contendentium certamen oppreſſit*; Epiſt. 11. ad Paulum, i. e. *It behoves a Hearer to keep cloſe his Learning if he would ſolicite to an Encounter a trembling Diſputant, nor ſhould his veteran Cunning brandiſh emeritous Arms againſt young Tyro's.* Venus *was ſenſible of this, when the judgment of her Beauty was doubtfully defer'd; for ſhe modeſtly, as before her Father, contended veil'd; nor did the Equality of her Dreſs and Ornaments deter her æmulous Antagoniſts. But after the Diſpute of the Deities was refer'd to the Examination of the Shepherd* Paris; *ſhe, in the ſame manner as ſhe emerg'd from the Sea, or met the Embraces of* Mars, *aſtoniſh'd and amaz'd her Arbiter, and foil'd her Contenders.*

A Spouſe thee *Troy* and *Sparta* ſhall behold.
Scarce had ſhe ended, when the Fruit of Gold
To *Venus*, as her Beauty's noble Prize,
The Swain preſented; whence dire Wars did riſe.
Who in her hand as ſhe the Apple weigh'd,
Did *Juno* and *Minerva* thus upbraid.
Yield me the Victory, yield me, fair Friends!
Beauty I lov'd, and Beauty me attends:
[28] *Juno*, they ſay thou gav'ſt the Graces Life,
Yet they have all forſook thee in this Strife;
[29] Tho thou to *Mars* and *Vulcan* Mother art,
Nor one nor other did their Aid impart;

(28) Juno, *they ſay, thou gav'ſt the Graces Life.*] Our Author here makes *Juno* the Mother of the Graces. *Antimachus* (as *Pauſanias in Bœot.*) will have them to be the Daughters of *Sol* and *Ægle*. *Servius*, *in* 6. *Æneid.* of *Bachus* and *Venus*. *Apollodorus*, of *Jupiter* and *Eurynome* the Daughter of *Oceanus*. So likewiſe *Heſiod*, *in Theogon.* Others of *Erebus* and *Night*. Theſe were in number three; their Names *Aglaia*, *Euphroſyne*, *Thalia*. Yet both their Names and Number I find controverted. The *Lacedæmonians* acknowledging only Two, by the Names of *Auxo* and *Hegemon*, as *Pauſan in Bœot.* *Homer* but One, whom he makes the Wife of *Vulcan*, *Quòd gratioſa ſint mechanica opera*, ſays *Phornutus*. Yet he names *Paſithea* likewiſe for one of the Graces, whom *Juno* promiſes to *Somnus* for his Bride. But ſee the common received Fable (and that moralized) in our *Seneca*, *in* 1. *de Beneficiis*.

(29) *Tho thou to* Mars *and* Vulcan *Mother art,*
Nor one nor other did their Aid impart.] I know not how *Mars* may be excus'd, but *Vulcan* had little reaſon to help ſo unnatural a Mother as ſhe was, who is ſaid to have thrown him to Earth from Heaven, when newly born, for his Deformity. (The Phyſical Senſe of which *Lucretius*, *in* 5. *de Rer. Natura*, tells us, is no other than that

Fulmen detulit in Terras mortalibus ignem
Primitus.

Thunder firſt Fire on Earth to Mortals brought,

Nor would ſhe ever acknowledge him for hers, until ſuch time as having made a Chair of Gold, with ſuch inward Springs that whoever was catch'd as in a Trap (an *Italian* Trick) he ſent the ſame as a Preſent to *Juno*; who, ſitting therein, was taken faſt, and deny'd by *Vulcan* to be ſet at Liberty until ſhe would diſcover to him who were his Parents; whereupon *Juno* declaring the Truth of the buſineſs, ſhe was ſet free, and he admitted into the Number and Society of the Gods. See *Pauſanias in Atticis*, and *Servius in* 5. *Eclog. Virgil.*

Tho this in Flames, that glory in his Spear,
Yet neither *Mars* nor *Vulcan* help'd thee here.
How thou bragg'dſt too, [30] who from no Mothers Womb,
But *Jove*'s cleft Scull, the Birth of Steel, did'ſt come?

(30) *Who from no Mothers Womb.*] *Callimachus de Palladis Lavacro.*

Μαπὴρ δ' ὔπις ἔπιλε θέαν
Ἀλλὰ Διὸς κορυφὰ ———

No Mother brought her forth,
But Jove's *Head gave her Birth.*

And *Eſchylus* in *Eumenid.*

Πατὴρ μὲν ἂν γένοιτ' ἄνδ Μητὸς πόλας, &c.

One may a Father without Mother prove,
Witneſs the Daughter of Olympic Jove,
She from the Wombs dark Manſions came not forth,
But Plant-like ſprung, no Goddeſs gave her Birth.

The Sence of which two laſt Verſes, *Coluthus* ſeems to have imitated. But I find there is another, and leſs common Story of her Birth, which is this: That *Jupiter* having one day ſwallowed *Metis* the Goddeſs of Counſel, was thereupon impregnated, and brought forth at his Mouth *Minerva*, that is, Diſcourſe or Elocution. Now the Mouth being a noted part of the Head, ſhe is ſymbolically ſaid to have ſprung from that of *Jupiter*. This Story *Galen* delivers (in de *Hipocrat. & Platon. Placit.*) from the Authority of *Chryſippus* the Stoic Philoſoper, and is taken notice of by

by the curious Monſ. *Spanheim* in his diffuſively learned Obſervations upon the fore-mentioned Hymn of *Callimachus*, and hath been cited, but not explained by *Neander*, in his Notes upon this Poet.

In Armour how thy Limbs are dreſs'd? how Love
Thou ſhun ſt, and doſt the Toils of *Mars* approve?
Alike to Peace and Wedlock oppoſite.
Minerva, know, that ſuch for glorious Fight
Are much unfit, whom by their Limbs none well
Whether they Men or Women be can tell.
Sad *Pallas* thus, proud of her Victory,
She Flouts, and her and *Juno* both puts by,
Whilſt ſhe the fatal Prize of Beauty won.
Inflam'd with Love, hot in purſuit of one
To him unknown; with inauſpicious Fate,
Men skill'd in Architecture, *Paris* ſtrait
To a dark Wood conducts; where, in a trice,
Tall Oaks are fell'd [31] by *Pherecles* advice,
Of Ills the Author, who before, to pleaſe
His fond King, Ships had built; whilſt for the Seas

(31) *By* Pherecles *Advice.*] *Pherecles* was the Son of *Harmonides.*

—— ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
Τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθηναίη
Οἳ καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐίσας
Ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γείνοντο,
Οἵτ' ἄτῃ. ——

For curious Handicrafts exceeding fam'd,
Minerva's *Favourite, who for* Paris *fram'd*
A Fleet of Ships of equal Bulk and Trim,
Of Ill, the Original to Troy *and him.*

For he was ſlain after in the *Trojan* War by *Meriones*, as *Homer* in the ſame place witneſſes.

Paris does *Ida* change; and on the Shore
With frequent Pray'rs and Sacrifice implore
His kind Aſſiſtant, Queen of Marriage-Vows;
Then the broad Back of *Helleſpontus* ploughs.
But ſad preſaging Omens did appear:
Seas riſing to the Skies did either Bear
Surround with a dark Ring of Clouds; whilſt through
The troubled Air a ſhow'ring Tempeſt flew.
With ſtroaks of active Oars the Ocean ſwell'd:
And now the *Trojan* Shores forſook, he held
His Courſe for *Greece*, and born with winged Haſt,
[32] *Iſmarus* Mouth, and tall *Pangæus* paſt.
Then Love-ſlain [33] *Phillis Riſing Monument*,
And of the Walk which oft ſhe came and went,

(32) Iſmarus *Mouth, and tall* Pangæus.] *Iſmarus* is a Mountain of *Thrace*, and a maritime City of the ſame Region, in the Province of *Ciconia*, mentioned by *Homer*, *Odyſſ.* 1. expugn'd and plunder'd by *Ulyſſes* in his return from *Troy*, as he himſelf reports.

Ἰλίοθεν μὲ φέρων ἄνεμος Κικόνεσσι πλάασεν
Ἰσμάρῳ, ἔνθα δ' ἐγὼν πόλιν ἔπραθον.——

From Troy *croſs Winds me to* Ciconia *bare,*
To Iſmarus, *where we the City ſack'd.*

Here a River, perhaps deſcending from the Mountains, and therefore ſo called. There is a Lake alſo of the ſame Name between *Maronea* and *Strimon*. See *Holſten in Stephan.* *Pangæus*, according to *Pliny*, is a Mountain of *Thrace*, known at preſent by the Names of *Malaca* and *Caſtagna*, as *Bellonius*, cited by *Ferrarius*, affirms. It is by others reckoned a Mountain of *Macedonia*.

(33) *Phillis* riſing *Monument*.] The reaſon of this Epithet, *Heinſius* gives (*in Crepund. Silian. l.* 15.) where he writes; *Sepulchra ſua in gratiam viatorum nautarumque in mari errantium, educebant antiqui, unde elegantiſſimè* τύμβον *navigantibus* ἀνθέλλειν *dixit Coluthus*, citing this Verſe. In which Senſe *Apollonius* (*in* 1. *Argonaut.*)

gonaut.) ſpeaking of Mount *Athos* diſcovering it ſelf to the *Argonauts* as they ſail'd along, ſays,

——Ἄθω ἀνετέλλε κολώνη
Θρῄκιος——

where ἀνετέλλε means no more than in the Sea-phraſe φαίνετο, *it appears*, or *riſes*, as a little before in the ſame Book, *Apollonius* ſpeaks,

Φαίνετο δ' εἰναλίη Σκιάθος φαίνοντο δ' ἀπωθὲν
Πειρέσιαι.——

Which *Hoelzlin* not improperly renders,

Marina oriebatur Sciathus, oriebanturque procul
Pireſiæ.——

Since, to the Sailor at Sea making for any Shore, Objects diſcover themſelves, as it were, riſing by Degrees.

But here *Coluthus* ſeems guilty of an Anachroniſm, in making *Phillis* to be dead and buried before the time of the *Trojan* War; whereas, according to the Teſtimony of moſt Authors, *Demophoon* was not known to *Phillis* till after the Deſtruction of *Troy*; who, in his Return from thence, paſſing through *Thrace* (of which *Phillis* was then Queen) became not only acquainted but enamour'd of her, as ſhe likewiſe of him; as *Servius*, on the fifth of *Virgil*'s Eclogues, hath noted. Which Miſtake is judiciouſly obſerved by the ingenious and learned Monſ. *Bachett*, in his curious Commentaries upon *Ovid*'s Epiſtles, by him tranſlated into *French*.

[34] The ninefold Round he ſaw; there ſhe to mourn
Did uſe, while her *Demophoon*'s ſafe Return,
She from *Athenian* Lands expected. Then
Coaſting by *Theſſaly*'s broad Shores, in ken

(34) *The ninefold Round.*] *Hyginus de Poetarum Fabulis c.* 59. (ſpeaking of *Phyllis* expecting *Demophoon* at the appointed day of his Return) ſays, *Illa eo die dicitur novies ad littus cucurriſſe, quod ea græcè Enneados appellatur*, i. e. *She in one day ran nine times to the Shore, which from thence in Greek was called* Enneados.

The

The fair *Achaian* Cities next appear'd.
[35] Men-breeding *Phthia*, and [36] *Mycene* rear'd
High and wide built; when the rich Meadows past
Water'd by [37] *Erymanthus*, he at laſt
Spies [38] *Sparta*, lov'd *Atrides* City, plac'd
Near clear [39] *Eurotas*, with rare Beauties grac'd:

(35) *Men-breeding Phthia.*] So after at Verſe (273), and *Seneca in Troad.*

—— *Viros Tellus dare Militares*
Aptior Phthiæ ——

A Province and City of *Theſſaly*; the Birth-place of *Achilles*; which *Peleus*, when baniſh'd by his Father *Æacus* for the caſual Murther of *Phocus*, made himſelf Maſter of; as *Teucer* of *Cyprus*, and *Telamon* of *Salamis*, upon the ſame occaſion.

(36) *Mycene.*] A City in the *Argive* Territories, whoſe Founder *Perſeus* is ſaid to be; ſo called, for that the Pummel of his Sword-hilt (which in *Greek* is μύκη, by which Word likewiſe they denoted a *Muſhroom* or *Toad-ſtool*) fell off there: *Pauſanias, in Corinth.* ſays, *I have heard, that* Perſeus *being very thirſty, and pulling up a Muſhroom by chance, there ſuddenly guſhed out of the Place a clear Spring of running Waters; with which having quenched his Thirſt to his no little Pleaſure, he from that accident called the City he built there* Mycene. Tho there be others that will have *Mycenus* the Son of *Sparto* or *Mycene* the Daughter of *Inachus*, to give Name to it. Which Opinion *Pauſanias* yet rejects.

(37) *Erymanthus.*] *Erymanthus*, according to *Pauſanias in Arcad.* hath his Fountain on the Hill *Lampea* ſacred to *Pan*; ſome part perhaps of the Mountain *Erymanthus*, whence the River takes its Name. Which gliding through *Arcadia*, and on the Right-hand leaving the Mountain *Pholoe*, on the Left the *Thelpuſian* Plains, falls at length into *Alpheus*. There is a Mountain, River, and Town of this Name in *Arcadia*. The River ſince called *Dimizana*, according to *Niger*, ſays *Ferrarius*.

(38) *Sparta.*] The chief City of *Laconia*, where *Menelaus* reign'd; built by *Lacedæmon*; and ſo called from *Sparte* the Daughter of *Eurotas*. *Pauſan. Lacon.*

(39) *Eurotas.*] The moſt celebrated River of *Laconia*; it derives its Name from *Eurotas* one of the *Laconian* Kings, who having

having by a Channel carried away the Water into the Sea that made the Fields a Fenn, call'd the Current, now flowing like a River within its Banks, by his own Name. *Pauſan. Lacon.* Its modern Name being *Varili Potamo*, or the Kingly River.

Not far from whence, under a ſhady Wood,
He wand'ring ſaw how ſweet [40] *Therapnæ* ſtood.
For now but a ſhort Cut he had to ſail,
Nor long was heard the Daſh of Oars: they hale
The Ship to ſhore, and with ſtrong Haſlers ty'd,
When *Paris*, with clear Water purify'd,
Upon his Tip-toes lightly treads, for fear
His lovely Feet he with the Duſt ſhould ſmear,
Or going haſtily, his Hair, which flows
[41] Beneath his Cap, the Winds ſhould diſcompoſe.
By this, the ſtately Buildings, drawing nigher,
He views, the neighb'ring Temples that aſpire,

(40) *Therapnæ.*] A Town in *Laconia*, where *Helen* was born and buried with *Menelaus*, as *Pauſanias* writes; ſo called from *Therapnæ* the Daughter of *Leleges*. *Idem ibidem.*

(41) *Beneath his Cap.*] The Scholiaſt of *Ariſtophanes*, φασὶ δὲ Κυνέαν ἢ Πετασὸν λέγεσθαι, ἐν Πελοποννήσῳ γὰρ ὅτι τὴν κεφαλὴν φορεῖ ὁ Ἑρμῆς πρὸς ὃν ἡ Κυνὼ εἶπε, i. e. *In* Peloponneſus *they call a* Petaſus Cunea, *from the wearing of which* Mercury *is called* Cunes. We have render'd it (for the more modern Expreſſion) a *Cap*; but *Jo. Angelo Canini*, in his *Iconographia*, perſuades me to think it was a *Phrygian Tiara*, peculiar to the *Trojans*: for, in an antient Manuſcript of *Virgil* in the Vatican Library, he affirms to have ſeen the *Trojans* repreſented, in Miniature, with Caps whoſe tops bend forward in the manner of a Horn, not much unlike that worn by the Dukes of *Venice*; and with ſuch a one is the *Trojan Ganymede* repreſented in an antient Agat of the ſaid *Canini*, and *Paris* in divers antient Statues deſign'd for him to be ſeen in *Rome*. And this may ſerve to explain the meaning of our Author and apologize for our Verſion.

And

And City's Splendour, where with wond'ring Eyes
The Statue of their *Pallas* he eſpies,
All of pure Gold; from which, his roving Sight
Next *Hyacinthus* Image does invite;
The Boy with whom *Apollo* us'd to play:
Whom leſt *Latona* ſhould have rapt away
(Diſpleas'd with *Jove*) the *Amyclæans* fear'd.
(42) *Phœbus* from envious *Zephyre*, who appear'd
His Rival, could not yet ſecure the Boy:
But Earth t' appeaſe the ſad King's Tears, his Joy,
(43) A Flow'r produc'd; a Flow'r, that doth proclaim
Of the once lovely Youth, the ſtill-lov'd Name.

(42) Phœbus *from envious* Zephyre——
——*Could not yet ſecure the Boy.*] The Story is thus related by *Apollo* to *Mercury* in *Lucian*, (*Dialog. Mercur. & Apoll.*) *He* (to wit *Hyacinthus*) *learn'd to play at Hurl-bats, and I play'd with him; but the moſt pernicious of the Winds,* Zephyre, *lov'd him too, and had done ſo for a long time: but being ſlighted and brooking to be diſdain'd; He, whilſt we* (*as our Cuſtom was*) *play'd together, and I toſs'd the Hurl-bat on high, blowing from the top of* Taygetus *drove it directly at the Boy's Head with ſuch Violence, that the Blood ſtrait ſprung from the Wound, and the Boy immediately died.*

(43) *But th' Earth a Flow'r produc'd.*] In the ſame Dialogue *Apollo* thus goes on; *But of the Blood that was ſhed, I caus'd the Earth to produce a Flower,* Mercury, *and moſt fragrant of all others, which carries certain Letters in its Leaves, that do as it were deplore his Death.* Of which ſee *Ovid. Metam. l.* 10. *Moſchus in Epitaph. Bionis. Pliny l.* 21. *c.* 11, *&* 26. *Dioſcorides* takes it to be the *Vaccinium* of the *Latins*, retaining ſome ſimilitude of Name, and ſo interpreted by *Servius* on this Verſe of *Virgil*,

Alba Liguſtra cadunt, Vaccinia nigra leguntur.

Now

Now near *Atrides* Court, before the Gates,
Bright in Celeſtial Graces *Paris* waits.
Not *Semele* a Youth ſo lovely bare,
(Your Pardon, *Bacchus!* tho' *Jove*'s Son you are)
Such Beauty did his Looks irradiate.
But *Helen* the Court Doors unbolting ſtrait,
When 'fore the Hall the *Trojan* ſhe had ſeen
And throughly mark'd, kindly invites him in,
And ſeats him in a Silver Chair; [44] Her Eyes,
Whilſt on his Looks ſhe feeds, not ſatisfies.
Firſt ſhe ſuppos'd he *Venus* Son might be,
Yet when his quiver'd Shafts ſhe did not ſee
She knew he was not Love; but by the ſhine
Of his bright Looks thought him the God of Wine,
At length her Wonder in theſe Words did break.
Whence art my Gueſt? thy Stock, thy Country ſpeak;
For Majeſty is printed in thy Face:
And yet thou ſeem'ſt not of the *Argive* Race.

(44) ——— *Her Eyes*
Whilſt on his Looks ſhe feeds not ſatisfies.] In imitation of *Muſæus*, where *Leander* looking upon *Hero*, ſays he was,

Παπταίνων ἐμόγησα κόρην δ' ἔκ εἶδεν ὀπώπης.

With viewing tir'd, his Eye not ſatisfy'd.

A ſign of Love, as *Heliodorus* obſerves *l.* 2. So *Dido* in *Virgil.*

Expleri mentem nequit ardeſcitque tuendo.

Catullus in *Ariadne*:

——— *Cui languida nondum*
Lumina ſunt Nati cara Saturata figurâ.

Of

[45] Of Sandy *Pylos* ſure thou canſt not be,
I know [46] *Antilochus*, but know not thee.
Nor art of [35] *Phthia* which ſtout Men doth breed,
I know all [47] *Æacus* renowned Seed;
The glorious *Peleus*, and his warlike Son,
Courteous [48] *Patroclus*, and ſtout [49] *Telamon*:

(45) *Sandy* Pylos.] The *Pylian* Fields, ſays *Pauſan. in Meſſen.* are for the moſt part Sandy, and afford little Paſturage for Cattel. *Homer* teſtifies as much, who, ſpeaking of *Neſtor*, ſtiles him always the King of Sandy *Pylos*. *Euſtathius* upon *Homer* reckons three ſeveral Towns of the ſame Name; the firſt in *Meſſenia*, where *Neſtor* reigned. The ſecond in *Arcadia*, where *Neſtor* was born. The third in *Elis*, near the *Olenian* Promontory. This of *Meſſenia* is now called *Navarinum*, where yet ſtands a ſtrong Caſtle now taken by the *Venetians*, upon a riſing Ground ſtretching into the Sea, whereinto it hath a large proſpect, and a fair Haven.

(46) *Antilochus.*] Μεγαθύμε Νέστορ ὑός, i. e. *The Son of Great-Soul'd* Neſtor. *Homer Iliad.* ιε'. Of whom likewiſe *Pindar. Pyth.* 6. *Philoſtratus l.* 2. *Eicon.* 7. and *Horace l.* 3. *Od.* 10.

(47) Æacus *renowned Seed.*] *Æacus* was the Son of *Jupiter* and *Ægina*, whoſe Sons were *Phocus*, *Peleus*, *Teucer* and *Telamon*.

(48) *Patroclus.*] Μενοιτίε ἄλκιμο ὑός, (*Homer. Iliad. paſſim*) i. e. Menætius *valiant Son*, and the beloved Aſſociate of *Achilles*; by Birth an *Opuntian*. Who having at Play caſually ſlain *Clyſomnius*, a Youth of equal years with himſelf, and for that baniſh'd his Country, came to *Phthia*, and was kindly entertain'd by *Peleus*, and brought up by him as a Companion for his Son *Achilles*. Which, beſides *Homer Iliad.* Ψ. *Ovid* in theſe Verſes teſtifies.

Cæde puer facta Patroclus Opunta reliquit,
Theſſalicamque adiit hoſpes Achillis humum.

For Murder young *Patroclus Opuns* left,
And in *Achilles* Realms liv'd a lov'd Gueſt.

(49) *Stout* Telamon.] Not here to be taken for one of *Phthia*, tho haply our Author at firſt ſight may ſeem to infer as much: for, as I have before noted,

Telamon *in* Salamis *did reign*,
And Peleus *apart in* Phthia *dwelt*. Apoll. Argon. l. 1.

Thus

Thus *Helen*, curious to be ſatisfy'd,
Queſtions her Gueſt, who fairly thus reply'd.
If thou of Troy in *Phrygia*'s utmoſt Bound,
[50] By *Neptune* and *Apollo* walled round,
And of a King from *Saturn* ſprung, who there
Now fortunately rules, didſt ever hear,
His Son am I; and all within his Sway,
To me, as chief next him, ſubjection pay.
From [51] *Dardanus* am I deſcended, he
From *Jove*; where Gods, immortal tho they be,
Do oft ſerve Mortals: who begirt our Town
Round with a Wall, a Wall that ne'er ſhall down.
I am, great Queen, the Judg of Goddeſſes,
Whom, tho diſpleas'd, I cenſur'd, and of theſe
The lovely *Venus* Beauty did prefer:
For which, in noble Recompence, by her

(50) *By* Neptune *and* Apollo *walled round.*] Yet *Neptune*, in *Homer Iliad.* φ. affirms that he only walled it, being hired to that end for a year by *Laomedon*, as *Apollo* was to keep his Oxen, as *Homer* in the ſame place teſtifies. But *Pindar*, *Olymp.* 8. reports, that part of it was walled by *Æacus*,

Whom Phœbus *and dread* Neptune *call'd*
To help them when they Ilium *wall'd,*
Fore-knowing in Wars waſteful Fire
It once ſhould fatal Fumes expire.

The Godlings having no other way to ſave their Credits, and keep touch with Deſtiny, than by admitting a Mortal to the Work, elſe, in ſpight of Fate, it needs muſt have been impregnable.

(51) *From* Dardanus *am I deſcended.*] It is not perhaps commonly taken notice of, that this *Dardanus* was a famous Magician: ſo he is repreſented by *Apuleius*, *in Apolog. Ego ille ſim vel Charimondas vel Damigeron, vel is Moſes, vel Jannes, vel Apollonius, vel ipſe Dardanus, vel quicunque poſt Zoroaſtren vel Hoſtanen inter Magos celebratus eſt.*

Promis'd

Promis'd a Wife, her Siſter, *Helen* nam'd,
For whom theſe Troubles I thro' Seas ſuſtain'd.
Since *Venus* bids, here let us ſolemnize
Our Nuptial Rites; me nor my Bed deſpiſe;
On what is known inſiſt we need not long.
Thy Spouſe from an unwarlike Race is ſprung:
Thou all the *Grecian* Dames doſt far out-vie,
Beauteous thy Looks are, theirs their Sex belie.
At this ſhe fix'd on Earth her lovely Eyes;
And doubtful, paus'd a while, at length replies.
Your Walls, my Gueſt, by Hands Celeſtial rais'd,
And Paſtures, where his Herds *Apollo* graz'd,
I long to ſee: to *Troy* bear me away.
I'll follow thee, and *Venus* will obey;
Nor there will *Menelaus* Anger heed;
Thus *Paris*, and the beauteous [52]Nymph agreed.

(52) *Thus* Paris *and the beauteous Nymph agreed.*] It may ſeem ſtrange to an ordinary Reader to find the Term of *Nymph* here given by *Coluthus* to *Helena* a married Woman and a Mother. But the excellent Monſ. *Bachett*, in his incomparable Commentaries on *Ovid*'s Epiſtles, makes it appear to have been frequently uſed both by the *Greek* and *Latin* Poets; among the laſt he inſtances this Verſe in *Penelope*'s Epiſtle,

Grata ferunt Nymphæ pro ſalvis dona maritis.

Where *Nymphæ* is intended for the *Grecian* Wives. Yet the ingenious and learned *Nicolaus Heinſius*, tho he admit that Reading, ſays, *Ovidius hîc græciſſat, Ovid here uſes a Græciſm*, and conceives it might be originally written *Nuptæ, nam alterum paulò inſolentius, for that other word is a little too inſolent.* To prove the like uſe of the word by the *Grecian* Poets the ſaid Monſ. *Bachett* produces the Teſtimony of *Nonnus* in his *Dionyſiacs*, where there is frequent mention made of the word *Nymph* applied to married Women. But I wonder this place of *Coluthus* ſhould eſcape the Notice of that perſpicacious Critick.

Now

Now Night the Eaſe of Cares, the Day quite ſpent,
Sleep brought, ſuſpended by the Morn's Aſcent,
[53] Of Dreams the two Gates opening: this of Horn,
In which the Gods unerring Truths are born.

(53) *Of Dreams the two Gates opening.*] The Antients (as both *Philoſtratus* and the anonymous Author of Hieroglyphical Collections report) painted Sleep like a Man heavy with Slumber, his under Garment white, his upper black, thereby expreſſing Day and Night, holding in his Hand a Horn, ſometimes really ſuch, ſometimes of Ivory in the likeneſs of one; through which they feign'd that he convey'd Dreams: true when the ſame was of Horn; falſe when of Ivory. To which *Virgil* in 6. *Æneid.* and our Author here alludes (as before them *Homer* in 19. *Odyſſ.*) The reaſon of which Fiction take from *Macrobius* (in *Somn Scip.*) as more pertinent than that Opinion which *Servius* gives, where he writes to this effect; *There is a Veil drawn between our Intellect and Truth; yet this the Soul (when freed from the Diſtempers of the Body by Sleep) oft times perceives, but darkly, and as it were through a cloudy* Medium, *ſignify'd by the Horn, of colour dark, but of a diaphanous nature: But when there is ſuch a Veil drawn over it that the Eyes of the Mind can no way penetrate it, it is ſaid to be of Ivory, whoſe Nature is ſuch, that though wrought to never ſo extream a thinneſs, it cannot poſſibly be made pellucid.* After this ſerious Mythology of the Fable, it will not be amiſs to conclude with this lighter Alluſion of *Marino*'s:

Sogno alla ſua Donna.

Sognaſti d'eſſer Mia,
Ma fu ſogno mentito
Perch' egli era uſcito
Fuor d'Avorio del tuo bianco Seno.
Se vuoi ch'a pieno
Egli verace Sia,
Il geloſo Marito
Laſcia ſchernito,
Eſi fara Ritorno
Per la Porta del Corno.

Once unto my amorous Flame,
Dear, thou dream'ſt thou didſt conſent,
But that Dream of Truth fell ſhort,
'Cauſe it from the Ivory Port
Of thy whiter Boſom came
But if thou would'ſt what that meant,
Now a real Truth ſhould prove,
Deareſt Love,
Thy old Bedfellow forſake,
And me a new and better take;
And thoult find 'twill then return,
By the other Gate of Horn.

T'other of Ivory, whence couz'ning Lies,
And vain Deluſions of falſe Dreams ariſe.
54 When from *Atrides* hoſpitable Court
Paris thro' plough'd Seas *Helen* does tranſport,
And in the Gift of *Venus* proudly joy;
Bearing with ſpeed the Freight of War to *Troy*.
Hermione, ſoon as the Morn appears,
To Winds her torn Veil caſting, big with Tears,
Her Loſs bewails; and from her Chamber flying,
With Grief diſtraught, thus to her Maids ſpake, crying.

(54) *From* Atrides *hoſpitable Court.*] Briefly, but fully to this purpoſe *Statius* in 2. *Achilleid.*

Hoſpitis Atridæ ——
—— *ſpoliat Thalamos, Helenâque ſuperbus*
Navigat. ——

——He ſpoyls his Hoſt *Atrides* Bed,
And proudly ſailing thence, with *Helen* fled.

Whither

[55] Whither without me is my Mother fled?
Who lay with me laſt night in the ſame Bed?
And with her own hand lockt the Chamber Door?
Thus ſpake ſhe weeping: All the Maids deplore
With her their Miſtreſs Abſence; yet eſſay
With theſe kind Words her Paſſion to allay.
Why doſt thou weep, ſweet Child! thy Mother's gone,
But will return ſoon as ſhe hears thy Moan.
See how thy Tears have blubber'd thy fair Cheeks!
Much Weeping the divineſt Beauty breaks.
[56] She 'mongſt the Virgins is but gone to play,
And coming back, perhaps hath miſs'd her way:
And in ſome flowry Meadow doubtful ſtands;
Or in *Eurotas* bath'd, ſports on his Sands.
The weeping Child replies; the Hill, Brook, Walk,
And Fields ſhe knows; do not ſo idly talk:
The Stars do ſleep, yet on cold Rocks ſhe lies;
The Stars awake, and yet ſhe does not riſe.
O my dear Mother! Where doſt thou abide?
Upon what Mountains barren top reſide?

(55) *Whither without me is my Mother fled?*] *Hermione* in *Ovid*'s *Epiſtle*,

Ipſa ego non longos, etiam tunc ſciſſa capillos,
Clamabam, ſine me me ſine mater abis?

My ſelf with ſhort Hairs torn, cry'd whither? Oh
Whither without me, Mother, doſt thou go?

(56) *She with Virgins is but gone to play.*] Of theſe cuſtomary meetings of Virgins to dance in ſome Garden or Meadow, *Theocritus*, *Idyll.* 18. *Moſchus*, *Idyll.* 2. *Apollon. Argon. l.* 1. *Muſæus.*

Hath ſome wild Beaſt alas! Thee wandring ſlain?
(Yet [57] from *Joves* Royal Blood wild Beaſts refrain)
Or fall'n from ſome ſteep Precipice, art laid
An unregarded Corſe in ſome dark ſhade?
And yet in ev'ry Grove, at ev'ry Tree,
Search have I made, but cannot meet with thee.
The Woods we blame not then; nor do profound
Eurota's gentle Streams conceal thee drown'd:
For in deep Floods the *Naiades* do uſe,
Nor e'er by them their Lives do Women loſe.
Thus poor *Hermione* complaining, wept,
Then tow'rd her Shoulder her Head leaning, ſlept.
(*Sleep is Death's* [58] *Twin*, and as the younger Brother,
In every thing doth imitate the other;

(57) *From* Jove's *Royal Blood wild Beaſts refrain.*] Upon this ground (perhaps) is built that Opinion of the Antients (commonly received among the Vulgar) that the Lyon will not touch the Perſon of a King to hurt him; for

Ἐκ Διὸς βασιλῆες, ἐπεὶ διὸς ἔσθεν Ἀνακτῶν
Θειότερον ——

Kings are from Jove; *nor from* Jove *ſprings*
Ought that more ſacred is than Kings.

(58) *Sleep is Death's Twin.*] *Homer. Iliad.* 14. & 16. Whence the Tragœdian in *Hercule Furente* borrowed this Expreſſion,

Frater duræ languide mortis.

for they both had the ſame Parents, *Erebus* and *Night*, according to *Heſiod in Theogon. Pauſanias* (*in Eliacorum primo*) reports, That he ſaw at *Elis* the Picture of a Woman holding in her Left Arm a white, in her Right a black Child; the one expreſſing Death, the other Sleep. The Woman her ſelf repreſenting *Night*, the Nurſe

Nurſe of both. The reaſon of which feigned Twinſhip *Athenagoras* thus gives in *Lib. de Reſurrectione mortuorum.* Παρ' ὃ ἄπαν εἰμαι τινὲς ἀδελφὸν τῦ θανάτυ τὸν ὕπνον ὀνομάζυσιν, &c. i. e. *For this cauſe, I ſuppoſe, ſome call Sleep the Brother of Death, not as deriving their Geneology from the ſame Parents, but from the ſame Accidents that happen to thoſe that ſleep and dye; as their inſenſibleneſs of external Occurrences, and their own Being.*

[59] Hence 'tis that Women often when they weep,
O'ercharg'd with their own Sorrows, fall aſleep)
When in a Dream, her Mother (as ſhe thought)
Seeing, ſhe cries, vex'd, yet with Fear diſtraught:
From me diſconſolate laſt Night you fled,
And left me ſleeping in my Father's Bed.
What Hill, what Mountain have I left untrac'd?
To *Venus* pleaſing Ties mak'ſt thou ſuch haſte?
To whom fair *Tindaris* this Anſwer made:
Daughter! though griev'd, me yet forbear t' upbraid:
That treacherous Stranger, who the other day
Came hither, carry'd me by force away.
Thus ſhe: at which out ſtrait *Hermione* flies.
But finding not her Mother, louder cries;
Wing'd Iſſue of th' Inhabitants of Air,
Ye Birds! to *Menelaus* ſtrait declare,
One late arriving at the *Spartan* Port,
Hath rob'd him of the Glory of his Court.
Thus to regardleſs Winds did ſhe complain,
Seeking her abſent Mother, but in vain.

(59) *Hence 'tis.*] By reaſon of the near Similitude of the two Affections, *Heliodor. lib.* 2.

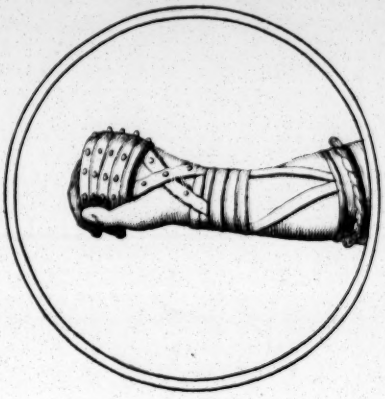
Mean-time, through *Thracian* Towns, and *Helles* ſtrait
Paris arriv'd ſafe with his beautious Fraight,
When from the Caſtle, viewing on the ſhore
A new Gueſt land, her Hair *Caſſandra* tore.
But *Troy* with open Gates her welcome ſhows
To the returning Author of her Woes.

FINIS.

1



2



3



4



6



5



W. Tucht Sculp.

Omissa & Addenda.

In MEDEA.

JASON sive Sanator, p. 20. to be added after it, his first Name being Δολομήδες, i. e. *Crafty Stickler.*

Fleece of Gold.] The Original of this Fable of the fam'd *Fleece of Gold*, is by some expounded after this manner; That the chief or sole Riches of the *Colchians*, was in the much esteem'd Furrs of a certain Animal named *Simmer*, *Siber*, and *Sabel*; by us *Sables*, by the *Italians Zibellini*, by *Jornandes Saphorinæ*, and esteemed for the graceful and ornamental Eye of Blackness, with which they are adorned. The Name *Golden* being given them, *Quod Auro contra cara, & infinities Purpura pretiosiora*, for that they were more dear than Gold, and infinitely more precious than Purple, says a Learned Critick. Yet were not these the native Product of *Colchos*, but brought by them from *Iberia*, since called *Siberia* (and most probably so nam'd from that Animal) a Province of *Russia*. These the *Colchians* by stealth made their Prize, and kept as their choice and high valu'd Merchandise. This is told us by the admirable *Catullian* Observator Dr. *Is. Vossius*. And the less knowing Reader not easily meeting with that piece of Curiosity, may perhaps receive it from us as no unpleasing Advertisement.

Mermerus and *Pheretes.*] *Medea* is reported to have had other Children by *Jason*, during her ten Years cohabiting with him in *Corinth*; for they reckon, besides those two, *Alciamenes*, *Thessalus*, *Tisander* and *Polyxenus*: and that *Thessalus* fearing to meet with the like bloody Fate that had befallen his Brothers, left *Corinth*, and betook himself to *Iolchos*, where he erected his Kingdom, and left his Name to the *Pelasgeans*, from him called *Thessalians*. *Natalis Comes*, *c. de Medea.*

Sooty Dis.] So I render *Umbrosi Ditis*; for *Boccace*, describing *Demogorgon*, in his *Genealog. de gli Iddii*, says he was *Vestito d'una Pallidezza affumicata.*

Wither'd Bough.] In the Original it is *Tristis Ramus*; the Reason why I so render it, see in *Ben. Johnson* his Notes upon his *Mask of Witches.*

Ruſty Knife.] The *Latin* hath *Sacro Cultro*; that I give it that Epithet, the Authority of *Ben. Johnſon* mov'd me: whom ſee likewiſe in his Notes upon his *Mask of Witches.*

Shew there are no Gods where e'er tho go'ſt.] Tho *Medea* be here by *Jaſon* diſmiſs'd with this ungrateful and ſceleſtous Farewel; there be thoſe yet who have given her another kind of Character; and firſt they affirm, That ſhe was not the Murdreſs of her Children; but that, when ſhe fled from *Corinth*, ſhe ſecur'd them in the Temple, and under the Protection of *Acræan Juno.* From whence they were taken by the *Corinthians*, and in regard they had been imploy'd by their Mother to carry the veneficious Preſents, which were the Ruine of *Creuſa* and her Father *Creon*, they inhumanly cut them in pieces. The Infamy of which horrid Murder *Euripides* is ſaid, for the Bribe of five Talents, to have transfer'd from the *Corinthians*, and charg'd upon their Mother.

That afterwards (unknown to any) ſhe returned to *Colchos*, and there reſtor'd her Father *Æetes* (diſpoſſeſs'd of his Kingdom by his Brother *Perſes*) to his Throne and Kingdom. For which ſhe was highly belov'd by the *Colchians*, and honour'd with Divine Rites, under the Title of the Goddeſs *Bona.*

At laſt ſhe was transferred to *Elyſium*, or the happy Iſlands, where *Achilles* then being, took her for his Immortal Wife.

See this partly deliver'd by *Pauſanias in Corinthiacis*, partly by *Apollodorus Biblioth. l. 1. in fine*, as likewiſe by the Scholiaſt of *Euripides*, and *Apollonius*, *Macrobius Saturnal. l. 1. Ælian* his various Hiſtories *l. 5. c. 21.* and *Natalis Comes*, *&c.* Which, tho contrary to the Deſign of the Tragedy, I held it not amiſs to be made known to young Beginners.

In HIPPOLYTUS.

This ſecond Tragedy bears, in the vulgar printed Editions, no other Title than that of *Hippolytus.* But finding *Priſcian* quotes it as *Seneca*'s *Phædra*, I thought fit to give it the Name of *Phædra* and *Hippolytus*, as being the conſummate Title, and more agreeable to the Subject of the *Drama*; of which not having made any ſignification in my Notes, I held it no leſs than requiſite to let the Reader know the Reaſon of my ſo altering it.

With Pipe of Reeds uneven fram'd.] Tho what we have ſaid of the Paſtoral Pipe, conſiſting at firſt of a ſingle *Calamus*, afterwards of ſeven or more join'd together with Wax, of which we have ſpoken in our Notes at *pag.* 134 and 135. Yet of the Pipe called *Tibia* it will not be amiſs to add what I find related by the Learned Dr. *Iſ. Voſſius*, in his *Catullian* Obſervations, That as

to

to its Invention it was primarily owing to the *Phrygians*; and had not its Name from *Tibia* the Shank or Legs of Deer or other Beaſts or Fowl, but from *Phrygia* antiently call'd *Tibia*, and the *Phrygians Tibii*, and in proof of this Aſſertion cites *Nonnius Marcellus ad voc. Tibinos modos*, producing theſe words of *Varro*, *Sonitus matris Deûm tonimus Tibinos tibi nunc ſemiviri*. Yet the no leſs eminent Critick *Joſias Mercerus*, in his Learned Notes upon *Nonnius*, declares thoſe words *Tibinos à tibiis modos*, to be added *malâ manu*. However, upon ſo warrantable an Author's opinion as before alleged, the Reader may admit of the Note, as of no vulgar Curioſity.

In TROADES.

Europe's *beſt and* Aſia's *braveſt Blood.*] Having, as to *Europe*, declared the Original of its Name, we conceive our ſelves no leſs oblig'd to do the like for *Aſia*. And this, ſome will have to be receiv'd from *Aſia*, an antient Princeſs who is ſaid long to have reign'd in the greateſt part of that Continent. Others aſcribe it to the Nymph *Aſia* Daughter of *Tethys* and *Oceanus*, and Wife of *Japetus* Father of *Prometheus*, or to *Aſius* the Son of *Maneus* the *Lydian*. With more probability ſuppoſed to have taken its Name from the Lake *Aſia*, or a Town not far from it, ſeated by the Mountain *Tmolus* in the Leſſer *Aſia*, which was properly ſo called, from whence the Name was transferred to the larger Continent. For in *Homer*'s days, and ſomewhat after his time, the Name of *Aſia*, as taken for that large Diviſion of the Earth, was equally as unknown as *Europe* or *Africa*, if we may rely upon the Authority of the fore-cited Critick.

AN

AN INDEX

Of the *Principal Matters* in the ANNOTATIONS.

A.

Abraham's intention in offering up of *Isaac* mis-interpreted by the Heathens, and erroneously made the occasional Introduction of Humane Sacrifices, *Page* 250

Acharnans, a People of *Attica*, seated between *Athens* at *Aphidnæ*, at this day no appearance of any such People or Town, 106

Achilles, at his first arrival at *Troy*, kills *Cycnus*, 233

Slain by *Paris*, 236

Honour'd with divine Rites after death, 256, 257

Concealed in *Scyros* among King *Lycomedes* his Daughters, in the Habit of a Virgin, and call'd *Pyrrha*, 238

Discover'd in his disguise by the Stratagem of *Ulysses*, ibid.

Takes *Lesbos*, kills *Trambelus*, lays siege to *Methymne*, and causes *Pisidice*, who had betray'd the Town to him, to be ston'd to death, 237

Demands *Polyxena* to be sacrific'd to his Ghost, as his vow'd Wife 234, 236

Wounds *Telephus* in opposing his March into *Mysia*, and afterwards cures him, 238, 239

Kills *Memnon*, *Hector*, and *Penthesilea*, and falls in love with her dead Beauty, 240, 241

In *Elysium* marries *Medea*, *inter omissa*

His

INDEX.

His Character, 245
His Lute said to be that of *Mercury's*, 252
His Tomb not on the *Rhetæan*, but *Sigæan* Promontory, 238
Acte, a City and Promontory of *Magnesia*, 302
Æthiopan Princes attended at their Inaugurations with all sorts of noxious Animals harmlesly assembled, 72
Agamemnon and *Menelaus*, supposed Sons of *Plisthenes*, and not of *Atreus*, 256
Agra or *Agræ*, Plains of *Attica*, where *Diana* is said first to have exercised the Chace, 104, 105
Ajax Oileus, Ravisher of *Cassandra*, 219
Albis, a River of *Germany*, called the *Elbe*, 43
Amalthæan-Goat suckled *Jupiter*, her broken Horn fill'd with all sorts of Fruits and Flowers by the Nymph *Amalthæa*, who own'd the Goat, and given *Jupiter* to smell to, call'd *Cornucopia*, 10
Amyclæ, a City of *Laconia*, at this day call'd *Vordona* or *Vordonia*; another in *Italy* destroy'd by the Silence of its Inhabitants, 222
Anaurus, no such River on Mount *Ida*, or within any part of the *Trojan* Territories, 353
Being only a Name given to any Current raised by Rain, and not sending up rorulent Steams or Vapors, as all or most Rivers do, *ibidem*
Yet apply'd as a Name to several Rivers, not properly, but to shew how they are qualifi'd like that unsteaming Current, *ibidem*
Antenor's Wife *Theano* scap'd, with her Husband, the *Græcian* Captivity, 221
Antiope, Wife of *Theseus*, Mother of *Hippolytus*, said to have been slain by *Theseus*, but trulier by *Molpadia*, another *Amazon*, 128
Antipodes, allowed by the Antients, 186
Aphidnæ, a small Town of *Attica*, 106
Apollo, one of the Nuptial Deities, call'd *Generans Pater*, on whose Altar, as such, no bloody Sacrifice was offered, 2
Apple, the Symbol of Love, and dedicated to *Venus*, 348
Arabia, divided into three Portions, *Petræa*, *Deserta*, and *Felix*, described 68
Araxis, a River of the greater *Armenia*, 43
Arcadians, boasted themselves to be antienter than the Moon, the reason of their so doing, 175, 176
Argo, not the first Ship, others having been us'd before the Expedition of the *Argonauts*, 3
Argos, three Cities in *Greece* of that Name, 306
Ashes strewn upon the Heads of those that mourn'd for the dead, 306
Asia's strong support, *Troy* and the *Trojan* Territories, 214
Assaracus, not the Son, but Brother to *Ilus*, 217

Atreus,

INDEX.

Atreus and *Thyeſtes*, the Crimes of their Families, 255
Their Deſcent, 256

B.

Bacchus, whence his Name is derived, 174.
Bætis, a River of *Spain*, call'd at preſent *Guadalquivir*, 70
Baliſta, what kind of Engine among the Antients, 159
Bears the Northern Conſtellations undrench'd in the Sea, and wherefore, 72
Beauty extraordinary ſubject to *Rhamnuſia*'s Malice, and therefore that of *Hippolytus* wiſh'd to appear to her deform'd, 178
Beſſa, a Town of the *Locrians*, 303
Reaſon of its Denomination, *ibid.*
Boarſpear, and its Uſe deſcribed, refer'd to the Medals, 111
Bootes, call'd *Artophylax*, the reaſon, 36
Boreas, his Iſſue *Calais* and *Zetes*, ſlain by *Hercules*, the reaſon why, 61
Brandiſhing the Torch, or, as the *Greeks* term it, δαδοχεῖν, obſerved in the *Panathenian*, *Vulcanian*, and *Promethean* Feſtivals, 184
Bromius, a Title of *Bacchus*, 174
Bridal-Torch uſually of Pine or White-Thorn, born by a Youth repreſenting *Hymen*, and carried before the Bride, when led to Bed by the *Pronuba*, 18
Put out as well as lighted by the Perſon repreſenting *Hymen*, and not ſuffer'd to be laid under any Bed, or uſed in Funerals, *ibidem*
Bulls, called *Uri*, a moſt fierce Creature, by *Macrobius* affirmed to be a Gallic Denomination, but no ſuch Name or Creature there to be found, 113
By the *Germans* called *Viſent*, by the *Polonians Thurr*, in the Province af *Mazovia* yet remaining, *ibidem*
Bulls, the *Marathonian* foyl'd by *Hercules* and *Theſeus*, 195
That ſent by *Neptune* at the Wiſh of *Theſeus* to deſtroy *Hippolytus*, deſcribed, *ibid.*

C.

Cæſtus, when taken for *Arma Pugilum*, to be ſo ſpelt, 14
The Exerciſe deſcribed, *ibid.*
Not that called Hurl-bats, *ibid.*
Its Figure, *ibid.*
Calydon, a City of *Ætolia*, where *Diana* was worſhipped by the Name of *Zaphira*, 303
Calydonian Boar, his Tusks tranſported by *Auguſtus* to *Rome*, extant in the time of *Pauſanias*, one of them half an Ell in length, *ibid.*

INDEX.

Calydnæ, an Iſland in the *Ægean* Sea, called likewiſe *Calymnæ*, 300
Famous for excellent Honey, *ibid.*
Cap of *Paris*, was a *Phrygian Tiara* whoſe Top bent forward in manner of a Horn, not much unlike that worn by the Dukes of *Venice*, 363
Captives, how ordered in the Triumphal Proceſſions of the Antients, 228
Carcanets of the Antients, marks of their ſtupendous and vain Luxury, 147
Caryſtus, a Maritime City of *Eubœa*, famous for rich Marble Quarries, 299
Caſſandra, her Prophecies forbidden by *Apollo* to believed, 218
The Reaſon thereof, *ibid.*
Raviſhed by *Ajax Oileus*, in the Temple of *Minerva*. 219
Caycus, a River of *Myſia*, its ſeveral Antient and Modern Names, 241
Cecropian Dames, Attic Ladies, ſo called from *Cecrops* Founder of the *Athenian Acropolis*, and King of *Athens*. 12
Cephalenia, an Iſland under the Dominion of *Ulyſſes*, 273
Cephiſus, the *Attick* River ſo called, running through the *Thraſian* Vallies, 102
Chalcis, the chief City of *Eubœa*, upon the *Eurebus*, whence ſo called, at preſent *Negropont*, the Original of that Name, 299
Chaos, what? 72
Charybdis, a greater Evil and Miſchief than *Scylla*, tho by ſome miſtaken, 177, 178
Chimera, triple-ſhap'd, the Reaſon why ſo, 83
Chiron his Cell, Difference between *Antrum*, *Caverna* and *Spelunca*, which of theſe was *Chiron*'s Cell, 298
Cholchos, the ſuppos'd Country of *Medea*, now called *Mengrelia*, 7
Chryſe, a Town of *Phrygia Minor*, where *Chryſes* the Prieſt of *Apollo*, and Father of *Aſtynome* or *Chriſis*, lived, Cauſe of Difference between *Agamemnon* and *Achilles*, 240
Conchæ, ſmall and great, were the ſacred Hand-ſports of the Nymphs, called ſacred becauſe dedicated to *Venus*, 340
Corus, not a Weſtern Wind but a Northern, 48
Corinth, its *Iſthmus* antiently attempted to have been cut through to have made an Iſland of the *Peloponneſus*. The Marks of the imperfect Undertaking remaining in *Pauſanias* his time, 6
Cretan Bitches, reckon'd the beſt mettled Hounds for the Boar Chace, 108
Cretan Harts, the peculiar Game of *Diana*, 110
Crete, its ſeveral Names, from whom and whence taken, 116
Her 100 Cities deſtroy'd by Earthquakes in the Reign of the Emperours *Valens* and *Valentinian*, *ibid.*

Empreſt

INDEX.

Empreſs of the Main, in the time of *Minos*, *ibid.*
Cybele, ſo called from the Mountain of that Name, 222
Her Pine the Ship wherein *Paris* ſail'd from *Troy* to *Greece*, 223
Cycnus, the Son of *Neptune* ſlain by *Achilles*, five of that Name famous in Poetick Story, 233
Cyllarus, the Horſe, appropriated to *Pollux* as well as to *Caſtor*, 117, 118

D.

Danaides, *Danaus* his fifty Daughters, their Puniſhments in Hell, 74
Danais, a Ship ſo called, built by *Danaus* Brother of *Ægyptus*, before *Argo*, 3
Dancing, a part of the Religious Worſhip of the antient Ethnicks 291
That call'd ἐμμελιαπικὴ, in honour of *Apollo*, *ibid.*
That called *Corybantia*, in honour of *Cybele* the *Phrygian* Goddeſs, *ibid.*
Diana, one of the prime Nuptial Powers, called *Pronuba* and *Cinxia*, to whom the bridal Zone or Girdle, when unloos'd by the Bridegroom, was offer'd. By the *Locrians* and *Bœotians* called *Euclia*, at whoſe Altar the affianced Couple were to ſacrifice before they were married, 1
Puerperial Preſident and Directreſs, in which ſhe was ſo dextrous, as ſhe is reported to have aſſiſted, when newly born, her Mother *Latona* in the Birth of her Brother *Apollo*, *ibid.*
Dictynna, one of the Names of *Diana*, which ſhe aſſumed in memorial of her beloved Nymph *Britomartis*, 78
Dirce, a Fountain in *Bœotia* near *Thebes*, ſacred to the Muſes, 13
Dowre, the moſt certain ſign of Marriage, to be reſtored to Women divorced without Adultery, by the *Athenian* and *Roman* Laws, 53
Dreams, feigned to iſſue from two ſeveral Gates, one of Ivory the other of Horn,
Thoſe iſſuing from the firſt obſcure and doubtful, from the later clear and certain, *ibid.*
The Reaſon thereof ſeriouſly and ſportingly given, *ibid.*

E.

EArth, by the Antients pray'd to lie light upon the Graves of their Friends, but heavy upon thoſe of their Enemies, 207
Earth-Quake called Μύκλη, *ſeu mugiens*, the cauſe thereof, 232
Eaſy Gods, why ſo termed, 213
Eleuſis, a maritime City of *Attica*, famous for the Temple of *Ceres* and *Eleuſinian* Myſteries, 302

INDEX.

Eleuzinian Rites term'd Silent Myſteries, their Deſcription, Continuance or Duration, 302, 303
Elgs, what kind of Beaſt, 110
Elyzian Fields, where ſeated, whence ſo called, 229, 230
Eniſpæ, a City of *Arcadia*, or *Phoces*, 301
Erymanthus, a River of *Arcadia*; there is a Mountain, River, and Town of that Name in *Arcadia*, 362
Erys, the Goddeſs of Contention, excluded from the meeting of the Deities at *Peleus* his Nuptials, the reaſon, 342
Erythræan, or Red-Sea deſcribed, the *Perſian* Gulph part thereof, 215, 216
Eryx, a Mountain of *Sicily* ſacred to *Venus*, thence called *Erycinæ*, 68
Eumenides were the ſame with the Furies, why ſo call'd? term'd likewiſe the venerable Goddeſſes, worſhiped by the *Greeks* and *Romans*; their ſeveral Figures, refer'd to the Medal, 4, 5
Euripus, a narrow Strait between *Bæotia* and *Eubæa*, famous for its wonderful Tides. Which ſee deſcribed, 299, 300
Europa, rap'd by *Jupiter* in the ſhape of a Bull, or rather carried away in a Ship that bare for its Paraſimon a Bull, not ſo call'd from the *Phœnician Europa*, but from *Europs*, Son of *Ægialus* King of *Sicyonia*, 312
Eyes of the dying cl..s'd among the Antients by their neareſt Relations, 260

F.

Feſcennine Youths ſung Verſes or Songs full of licentious and laſcivious Wantonneſs at the Brides firſt bedding; ſo call'd from *Feſcennium*, a Town of *Etruria* not *Campania*, 19
Fire, firſt brought to Mortals by Thunder, 357
Fiſtula, or the Shepherd's Pipe made of Seven Reeds, without Stops for the Fingers, 134, 135
Formido, of the antient Hunters call'd likewiſe the red Plum'd-Line deſcrib'd, to which is to be apply'd that Verſe of *Virgil*, *Dum trepidant alæ ſaltuſque indagine cingunt*; contrary to the Interpretation of all the *Virgilian* Expoſitors, 110
Funeral-Pile, the Cuſtom or Ceremony of ſetting Fire to it, 262
Funeral-Torches, how made, *ibidem*
Funeral, whence denominated, *ibidem*
Furies deſcrib'd, reſpect had to their Medal, 5

G.

Gad-fly, *Oeſtrum*, *Myops*, and *Tabanus*, diſtinguiſhed and explained, 335
Ganges, one of the greateſt Rivers in the World, deſcrib'd, 86, 87
Its Foreſts part of the Kingdom of *Bengala*, *ibidem*

Ganymede commanded by *Jove* to be Skinker to all the Deities at the Marriage of *Peleus* and *Thetys*, 342
Garamantians a People of *Libya* deſcribed, 113
Genethlius, a Title given to *Neptune*, as one of the Nuptial Deities, 2
Getes, what ſort of Nation, 125
Girton a City of *Macedonia*, called at this day *Tacchi Volicati*, 195
Gold Preſents ſent by *Medea* to *Creuſa*, what they were, 82
Gonoeſſa, a City of *Perrhibæa*, or Promontory of *Pellene*, or a Town there ſeated, 301
Graces, who were their Parents, 357
Graſshoppers of Gold, worn by the *Athenian* People, in the Locks of their Hair, by their Princes in the Hilts of their Swords, 184
Grecian Fleet in the Expedition againſt *Troy*, of what Number of Ships, 246, 247
Number of the Army tranſported in thoſe Ships computed, *ibid.* 248

H.

Hæbrus, a famous River of *Thrace*, into which *Orpheus* was thrown, when ſlain by the *Bacchanalian* Froes, 61
Hair, torn by thoſe that mourn for the Dead, 139
Hand, the Pledge of Faith among the Antients, 32
Harmonia, Daughter of *Venus* by *Mars*, the reaſon of the Fable, 344
Harpies, their Plumes, uſed by *Medea* among her Magical Ingredients, 76
Hecate the ſame with the Moon, *Diana*, *Venus*; ſaid likewiſe to be three-form'd, in regard in Heaven ſhe is called *Luna*, on Earth *Diana*, in Hell *Proſerpina*, 150, 151
Preſident over amorous Deſigns, and to that end ſupplicated by Women, as the Sun by Men, *ibid.*
Hector, exemplary for his Piety as well as Valour, 230
For which deſigned after Death for the Iſlands of the Bleſſed, *ibid.*
His faſhion or manner of wearing his Hair peculiar, 269
Imitated and affected by *Caligula*, *Nero*, and others of the *Claudian* Family, *ibid.*
Hecuba, her Dream of being deliver'd of a Firebrand, when with Child of *Paris*, 218
Her Death, 308
Where buried *ibid.*
Her Monument called Κυνὸς Σῆμα, *ibid.*
The Reaſon thereof, *ibid.*

INDEX.

Helena, *Auſpex* at the Tragical Marriage of *Polyxena*, 309
Compared to the Fowl *Crex*, or the Daker Hen, ominous in Augury, eſpecially as to Marriage, *ibid.*
Derivation of the Name *Helena*, *ibid.*
Her proper Name *Eccho*, *ibid.*
Called likewiſe *Leonta* *ibid.*
Helenus, his firſt Wife not known, his ſecond Wife *Andromache*, after the Death of *Pyrrhus*, 221
Hermes and *Pan* alike Guardians of Sheep, 354
Heſperus, the ſame Star with *Lucifer*, ſacred to *Venus*, 11
Hills ſtill white with Snow in *Attica*, probably *Cytheron*, 102
Hippolytus, wrongfully puniſhed by his Father *Theſeus*, compar'd to the unfortunate *Criſpus*, unjuſtly murder'd by his Father *Conſtantine* the Great, 202
Hunting Antient, was to ſurround the Woods thereby to incloſe their Game, 101
The time for hunting moſt proper, Day-break, 106
Hurricano, a horrible tempeſtuous Wind deſcribed, 171
Hyacinthus, belov'd by *Phœbus*, killd by envious *Zephyrus* but from his Blood a Flower produced, carrying certain Letters in its Leaves that ſeem to deplore his Death, 364
Hyades, a ſtormy Conſtellation in the Forhead of *Taurus*, whence their Name, 36
Hydaſpes a River of *India*, 70
Hymen, ſaid to be the Son of *Bacchus* and *Venus*, or of *Apollo* and *Urania*, 17
The ſame with the *Greeks*, as *Thalaſſius* with the *Romans*, *ibid.*
Hymettus Quarries deſcribed, 106

I.

JASON, educated under *Chiron*, and by him inſtructed in Phyſick and Chirurgery, was thence called *Jaſon*, *ſive Sanator*, his firſt Name being *Dolomenes*, 20
Inchanters, why termed Aſſociators, 71, 72
Indian Liber, the ſeveral Reaſons for that Title of *Bacchus*, 172
Crown'd with Horns, for what reaſon, 173
Informers and Calumniators how puniſh'd by *Titus* and *Trajan* the *Roman* Emperours, 320
Iliſſus, riſes above the Plains of *Agra*, and runs *Meander*-like with a flexuous Current, 105
Iolchos, a City of *Magneſia*, not of *Achaia*, and diſtinct from *Theſſaly*, whence ſo called, 294, 295
Said (but erroneouſly) to have been the place whence *Jaſon* and the *Argonauts* ſet ſail, *ibid.*
Not a Port Town but ſeated 30 *ſtadia* within the Land, *ibid.*

The

The Port belonging to it being *Pagaſæ*, the place where *Argo* was built, *ibid.*
Jolcos, a City of *Theſſaly*, at this day called *Jacco*, 294
Iſter, a part of *Danubius*, where and when it takes that Name, 58
An Iſland raiſed in the *Ægean* Sea among the *Cyclades*, with Noiſe, Smoak and Flame, while *Seneca*, was writing the Tragedy of *Hippolytus*, 192
Iſmarus, a Mountain of *Thrace*, and River of the ſame Name deſcending from it, 360
Ithaca, called a Rock, by way of Diminution, 307
Its modern Name *Fatacho*, *ibid.*
Diſtant 6 or 7 Miles from *Dulichium*, which the modern *Greeks* now call *Thiaki*, *ibid.*
Juno one of the Nuptial Deities called Γαμήλια and Τέλεια, i. e. *Nuptialis & adulta*, called likewiſe *Zugia*, *Jugalis & Cinxia*, 1
Jupiter, one of the prime Nuptial Powers called likewiſe Γαμήλιος and τέλειος, i. e. *Nuptialis & adultus*, the reaſon thereof, *ibid.*
Honour'd with a white Bull in Sacrifice at Nuptials, 9
Stil'd *Tonans* or the Thunderer, *ibid.*
Furniſh'd the other Gods with Thunder, *ibid.*
Had thereof three ſorts, *ibid.*
His *Herczan* Temple, 219
Call'd the ſacred Fane, the *Sacrarium* or Place where the *Trojan* Kings were inaugurated, at whoſe Altar *Priam* was ſlain, *ibid.*
Ixion, his Torments, 73

K.

KNees embraced by Suppliants, 285
Reaſon of that Cuſtom among the Antients, *ibid.*

L.

LAbyrinth, *Cretan* fram'd by *Dædalus*, after the faſhion of the *Ægyptian* one, 121
Lerna, a Fountain and River, not the Lake ſo called, 157
Leucas and *Leucadia*, a Promontory, City, and Iſland of *Epirus*, 65
Libya, whence ſo called, 65
Luciſer and *Heſperus* the ſame Star conſecrated to *Venus*, 3
Lucina Guardian of the Genial Bed, one of the prime Nuptial Deities, 1
Stiled the Puerperial Preſident, 1
Had the ſeveral Titles of *Ilythia*, *Juno* and *Diana Opigena*, *ibid.*
There were two of that Name, *ibid.*

One Daughter of *Jupiter* and *Juno*, Sister of *Hebe*, who brought *Latona* to bed of *Diana* and *Apollo*, and therefore antienter than *Diana*, and not the same, *ibid.*
Lymphatic Passions, whence so called, 45, 46
Lynceus, the most quick-sighted of Mortals, 30
Lyra, or the Lute of the Antients described, 40, 41
Lyrnessus, a City of *Troas*, the Birth-place of *Hippodamia* or *Briseis*, Daughter of *Briseus*, 239

M.

Mænades, so called *à μαίνεσθαι*, as madded by *Bacchus*, 85
Malea, a famous Promontory of *Peloponnesus*, and perilous to Sailors, yet securely pass'd by one *Zeuxes*, a *Grecian* Pilot, in no less than 72 Voyages between *Greece* and *Italy*, 72, 73
Marathon, one of the Tetrapolies of *Attica*, 105
Medea, not born in *Colchos* but *Corinth*, according to *Pindar*, 19
Called *Phasis* from the *Colchian* River of that Name, *ibid.*
Flies, after her Divorce, from *Corinth* to *Athens*, and there marries *Ægeus*, *ibid.*
Returns to *Colchos*, and restores her Father to his Kingdom, dispossessed thereof by his Brother *Perses*, *Omiss.*
For which honoured with Divine Rites under the Title of *Dea Bona*, *ibid.*
Had more Children than *Mermerus* and *Pheretes*, *ibid.*
Those two not kill'd by her, but by the *Corinthians*, and their Death transfer'd from them to their Mother by *Euripides*, for the Bribe of five Talents, *ibid.*
Transfer'd to *Elysium*, and there married to *Achilles*, *ibid.*
Media, not so called form *Medus* the Son of *Medea* by *Ægeus*, but from *Madai* the Son of *Japhet*, 68
Medusa, and her two Sisters *Euriale* and *Sthenio* called *Gorgons*, the Fable described 84
Melibœa, a City enobled by the Birth of *Philoctetes*, to whom *Hercules* bequeathed his Fatal Shafts that were to be employ'd against *Troy*, 296
Memnon, Son of *Tithon* (*Priam*'s Brother) and *Aurora*, or of *Tithon* and *Cissia*, brought 10000 *Æthiopians* and 10000 *Susians*, to the Relief of *Troy*, 243
Minerva, adjudged by the 12 Gods President of *Attica* and *Athens*, 120
Her Birth, 358
Minyæ, a People famous for good *Navigators*, and made up a great part of the *Argonauts*, distinguished into the *Orchomenians* and *Thessalians*, 31

Moden,

INDEX.

Modon, a City of *Peloponneſus*, on the Borders of *Meſſenia*,
Moloſſian Hounds deſcribed, 108
Mopſopian Artiſt, *Dædalus*, *Attica* being called *Mopſopia*, 121
Mycenæ, a City of *Argia*, the Birth-place of *Agamemnon*, 306
Whence ſo called, *ibid.*
Its modern Names, 307

N.

NAture erroneouſly affirmed to be the Parent of the Deities, 189
Neptune, one of the Nuptial Deities, and thence called *Genethlius*,
By the *Greeks*, Ταῦρος, from the Noiſe and Roaring of the Sea, reſembling that of a Bull, 4
Nereus, Son of *Pontus* and the Earth, and Father of the *Nereides*, and taken for the Sea it ſelf, 117
Neritos, an Iſland not far from *Ithaca* and *Zant*, 307
A Mountain of the ſame Name likewiſe in *Ithaca*, *ibid.*
Niobe, and her Children 92
Nocturnal Fires us'd by the Antient *Lamiæ* of human Limbs, 80,81
Nymph, the Term uſed by *Greek* and *Latin* Poets for married Women, 368
Nyſa, a City of *India*, when taken alone without any Attribute, conceived by ſome to be one of the Tops of *Parnaſſus*, ſacred to *Bacchus*, 45

O.

ODours and Perfumes uſed by the Antients for the Hair, 148, 149
Forbidden the *Spartans* by *Lycurgus*, *ibid.*
Olenos, a City in *Achaia* thin peopled, in *Strabo*'s time totally deſerted, 296
Olympian Games, the Victors therein crowned with wild Olive, 306
In after Times with Crowns of Gold, *ibid.*
Not known in *Homer*'s time, *ibid.*
Oreſtes, Son of *Agamemnon*, formerly called *Achæus*, born on the Feaſt-day of *Ceres* ſurnamed *Erinnys*, intimating thereby that he ſhould be vexed by Furies, 276
Oxen for Sacrifice had their Forheads beſprinkled with Meal, 156

INDEX.

P.

PArents, even Ethnicks, ſuffer'd not their Children to marry without their Allowance, 16

Parnes, a noted Mountain of *Attica*, 102

Parts of Mans Body taken by the Antients for the Seats of ſeveral moral Virtues and Vices, 32

Paſiphae, Mother of *Phædra*, 121

Her doating upon a Bull excus'd, and vindicated, *ibid.*

Patroclus, ſlain in *Achilles*'s Armour by *Euphorbus* and *Hector*, not without the Aſſiſtance of *Apollo*, 267, 268

Pearls of *India*, their greatneſs, born in Ear-rings to exceſs by the Antients, 227, 228

Pelaſgia, taken for all *Greece*, more particularly for *Theſſaly* and *Argia*, 25

Whence ſo call'd, *ibidem*

Pelion, the higheſt Mountain of *Theſſaly*, 297

Its perpendicular Height, according to the meaſure of *Dicæarchus Siculus*, *ibidem*

Pentheſilea, Queen of the *Amazons*, ſlain by *Achilles*, who ſeeing her dead Beauty, became paſſionately in Love with her, 243, 244

Peparethus, an Iſland in the *Ægean* Sea, one of the *Cyclades*; its modern Names, 201

Pergamus, the Citadel of *Troy*, that part which was more eſpecially immur'd by the Gods, 216, 217

Perithous, aſſiſted by *Theſeus* in attempting the Rape of *Proſerpine*; his reaſon for ſo doing, 119

Pharis, a City of *Laconia*, mention'd by *Homer* in his Catalogue, 305

deſtroy'd by the *Lacedæmonians*, *ibidem*

Phaſis, the moſt celebrated River of *Colchos*, particularly deſcribed, 27, 28

Pherecles, Naval-Architect to *Paris*, 359

Phibalis, miſtakenly call'd in the common Editions *Philippis*, 107

Phillis, *Riſing-Monument*, that Epithet being given it; becauſe Objects ſeated on the Sea-ſhore (as that was) to Sailers making for the Land, ſeem to riſe by degrees, 360

Not dead and buried before the *Trojan* Wars were begun, 361

Phthia, a City and Region of *Theſſaly*, 294

Two Cities of that Name, one in *Theſſaly*, the other in *Achaia Phthiotide*; the one the Birth-place and Principality of *Achilles*, the other under the Dominion of *Protiſilaus*, *ibidem*

Pipe fram'd of uneven Reeds, without Stops for the Fingers, 134, 135

Piſa,

Piſa, celebrated for the Temple of *Jupiter*, and the Olympic-Games; deſtroy'd by the *Elæans*, its Neighbours, 14
Pleiades, Seven Stars in the Sign *Taurus*, call'd likewiſe *Vergiliæ*, their poſition, 15
Pleuron, a City of *Ætolia*; there were two of the ſame Name, the Old and the New, 297
Pontick-Sea, not ſalt as others, in ſo much as the neighbouring People drive thither their Cattle to drink, who thrive better with it than with other Waters, 18
Præfica, among the *Romans*; Πρωτοδὸς, among the *Greeks*, chief of the Women-Mourners, and Directreſs of the Lamentations made at the Funerals of the Dead, 223
Priam's Sons and Daughters enumerated, 219
Twice captiv'd, 227
Call'd by *Tiberius* and *Nero*, the *Happieſt of Men*; for that he ſaw his Country and Kingdom deſtroy'd with himſelf, 229
His firſt Name *Podarces*,
Whence called *Priamus*,
Said to want a Funeral-Pile, his *Troy* in Flames, 220
Prometheus bound to *Caucaſus*, releas'd by *Jupiter*, cauſing a Ring to be made for one of his Fingers of his Chain, and a Stone in it of the Rock, whence the Original of Rings, 83
Prothous, Commander of the *Magneſians* in the *Trojan*-Wars, 297, 298
Pylos, three Cities of that Name, each claiming to be the Country of *Neſtor*, 304, 305
Pyrrhus, introduc'd by *Seneca* to perſonate *Nero*, 245

Q.

MAnner of *Dianas* holding her Quiver from ſhogging, with her Left-Hand, imitated by *Phædra*, referd to the Medal, 149

R.

Rhetæan Promontory not the place of *Achilles*'s Monument, 328
Roundings of the Face, in Greek termed κυκλα, explain'd, 349

S.

Salamis or *Salamine*, an Iſland near the *Athenian*-Coaſt, 303
The Birth-place of *Ajax*, *ibid.*
Call'd therefore *Ajax* his true *Salamine*, to diſtinguiſh it it from the *Cyprian Salamine*, built by his Brother *Teucer*, which was call'd ambiguous, *ibidem*
At this day call'd *Coluri*, *ibid.*

Sarmats or *Sarmatians*, deſcrib'd, 114
Sceæan-Gate, why ſo called, 324
Scarphe, a City of the *Locrians*, by *Caſaubon* conceiv'd to be truelier call'd *Tarphe*, 303
The reaſon of its Name, 304
Scepter, antently imply'd Sovereign-Command; at firſt a Spear, 351
Scylla, turn'd into a Rock, whither the Daughter of *Nyſus* or *Phorcus*, 39
Scyros, an Iſland in the *Ægean* Sea, where *Achilles* was conceal'd by his Mother, 254
A ſtony Iſland, whence the Name ſeems to be derived, 255
Seneca, by his Alluſion of the Moon's bluſhing at ſight of *Hypolytus*, hints at a real Eclipſe of her happening while he wrote his Tragedy ſo call'd, 176
Vindicated for making *Phædra*'s Nurſe implore the Moon, the ſame with *Diana* and *Hecate*, to promote *Phædra*'s Amours, 150, 151
Seres, the old *Chineſes*, 145
Souls, believ'd by ſome of the Stoics mortal with the Body, 260
By others to endure till the World's general Conflagration, *ibidem*
The Life, after Separation from the Body, miſerable and painful, 261
Sparta or *Lacedæmon*, at this day called *Myſithra*, 306
Spartan-Virgins, us'd to exerciſe in wreſtling and Races with young Lads naked, ſo order'd to do by *Lycurgus*, and the Cuſtom commended by *Plato*, 12
Suada, one of the Nuptial-Deities, ſtil'd *Nuptiarum Conciliatrix*, ſaid to bear Love's Quiver; the reaſon, 334
Sunion, a Promontory of *Attica*, its Modern Name, 107
Sweves, not the ſame with the Modern *Swedes*, 69
Symplegades, or the *Cyanean* Rocks, 38

T.

Tanais, miſtaken for *Danubius*, 214
A common Error among the *Romans*, *ibidem*
Reputed by ſome to have ſeven Mouths or Outlets, by ſome five, by others only Two, *ibidem*
Tanaitic and *Mœotic* Bands *Amazons*, 149, 150
Tantalus tantaliz'd, the Cauſe why, 37
Tapers-Bridal, not many but one, appliable to the Bride, the many being ſuch as were born by the Attendants on the Nuptial-Ceremonies, as being perform'd by Night, 6
Telemachus, Son of *Ulyſſes* and *Penelope*, ſignification of his Name, 278, 279

Tempe,

INDEX.

Tempe, its Deſcription, Original of its Name, 293, 294
Terminus, or Land-Mark ſacred, its Figure, 158, 159
Thebes, Nine Cities of the ſame Name, reckon'd up by *Stephanus de Urbibus*, 239
The *Cilician Thebes* the Country of *Eetion*, Father of *Andromache*, ſlain by *Achilles*, *ibid.*
Therapnæ, a Town in *Laconia* where *Helen* was born and buried, with *Menelaus*, 204
Thermodon, a River of *Scythia*, *Europæa*, or *Cappadocea*, its ſeveral Names, Courſe, and Outlets into the *Euxine*-Sea, 343
Theſeus, his three Principles, by which he might merit a Releaſe from Hell, 128
Tho reputed the Son of *Ægeus*, believed likewiſe to be the Son of *Neptune*, 188
Theſſaly, its Deſcription, Antient and Modern Names, 293
Thetys, Mother of *Achilles*, not *Amphitrite's* Siſter, but Daughter of *Chiron*, married to *Peleus*, 343
Thrialean Vallies, 102
Tigris, a River of the Greater *Armenia*, its Name and Courſe deſcribed,
Falls into the *Perſian*-Gulph, which is part of the *Red-Sea*, 215, 216
Tiphys, the fam'd Pilot of *Argo*, his Parentage, 3
Dies ſuddenly, holding the Helm, 60
Buried in *Mariandinum*, a Cave in *Bythinia Acheruſia*, ibid.
Whither before or after his return from *Colchos* doubtful, *ib.*
Titareſſus, a River of *Theſſaly*, that ſwims upon the River *Peneus* without mingling of his Waters, 304
Titius, a Gyant, Son of the Earth, ſlain by *Apollo* for attempting the Enjoyment of his Mother *Latona*, 204
Træzen, a City upon *Peloponneſus*, ſeated 15 Stadia from the Sea; its Original
Famous for a fair Port under its Command, call'd *Portus Saronicus* and *Pogonus*, 297
Tricca, a City of *Theſſaly*, the Biſhoprick of *Heliodorus*, Author of the fair *Æthiopian*, 295
Triones, Seven Stars in the Northern Bear, why ſo called, 267
Trio, a Sirname to the *Lucretian*-Family, *ibidem*
Triptolemus, his Bounties, 180
Triton, half Man, half Dolphin; the prime marine Trumpeter, indu'd with Human Voice, 235
Troy, why ſaid to be built by *Apollo* and *Neptune*, 214
What part of it more eſpecially immur'd by the Gods, 216
The Number and Names of its Gates, 324
The Game or Exerciſe call'd *Troja*, 290
Different from the *Pyrric* Exerciſe or Meaſure, *ibid.*

Tour-

Tournaments ſuppoſed by ſome to be thence denominated, 291
Triumphs, wherein Slaves are repreſented bound and proſtrated at the Feet of the Triumphators, 228, 229

V.

Venus, her Birth, 131
Mother of the *Cupids*, 132
One of the Nuptial Powers, entituled *Genituræ Domina*, 1
In the Nuptial Solemnity was offerd to her for Sacrifice a Bowl of Wine and Frankincenſe, 19
Diſcover'd in Bed with *Mars*, by *Apollo*; for which incenſed, ſhe inflicted her Malice upon all the Females of the *Phœbeian* Race, 122
Viſion, whether by emitted or received Light, 31
Uri, a kind of fierce Bulls, their Deſcription, and where bred, and to be found, 113
Urn, the Lots of Slaves and condemned Perſons drawn out of an Urn, 220
Called *Hydria*, *Situla*, and *Sitella*, 221
Sortition by Lots drawn out of Urns threefold, *Diviſoria*, *Conſultatoria*, *Divinatoria*, *ibid.*
Urn of Deſtiny, *ibid.*
Urns for conſerving the Bones and Aſhes of the Dead, diſtinguiſhed into *Oſſuaria* and *Cineraria*,

W.

Whales, believed antiently to ſwallow down Ships, that called *Priſtis*, affirm'd by *Pliny* to do ſo refuted by *Scaliger*, 194
Whorlepool, a Whale ſo called, by our Seamen deſcrib'd, 192, 193
Witches, antiently adoring the Devil, did it with their Backs towards him, not bowing their Heads downward, but toſſing them up, and reclining them backward, 80
They uſed, in their Infernal Rites, Torches or Fire-brands ſnatch'd from a Funeral Pile, nay ſometimes the Arms or Limbs of buried Carcaſſes, to give them Light to their Acts of Darkneſs, 80

INDEX.

X.

Xanthus, the most celebrated River of *Troas*, called likewise *Scamander*, 339
So called for that it turned the Fleeces of Sheep as drink of it yellow, *ibid.*

Y.

Z.

ZANT or *Zanthus*, an Island in the *Ionian* Sea, lying against the Western Coast of *Peloponnesus*. 307

FINIS.

A Catalogue *of Books Printed for* Sam. Smith *and* Benj. Walford.

THE Anatomy of Humane Bodies, with Figures drawn after the Life, by ſome of the beſt Maſters of *Europe*, and curiouſly Engraven in 114 Copper Plates, illuſtrated with large Explications, containing many new Diſcoveries: to which is added an Introduction explaining the Animal Oeconomy, with a copious Index, by *William Cowper*. *Oxford*, Printed at the *Theatre* on large Imperial Paper, in *fol.* 1698.

An Account of divers choice Remarks, as well Geographical as Hiſtorical, Political, Mathematical, Phyſical and Moral; taken in a Journey through the *Low-Countries*, *France*, *Italy* and part of *Spain*; with the Iſles of *Sicily* and *Malta*, as alſo a Voyage to the *Levant*; a Deſcription of *Candia*, *Egypt*, the *Red-Sea*, the Deſarts of *Arabia*, *Mount Horeb* and *Mount Sinai*; the Coaſts of *Paleſtine*, *Syria* and *Aſia Minor*, the *Helleſpont*, *Propentis* and *Conſtantinople*; the Iſles of the *Carpathian*, *Ægean* and *Ionian* Seas. Wherein their preſent State, Intereſt, Cuſtoms, Manners and Religion are accurately ſet forth, and what elſe occur'd remarkable in thirteen years Travels by *E. Veryard*, M.D. in *fol.* 1701. Price 12 *s.*

Coſmo-

Cosmologia Sacra: or A Discourse of the Universe, as it is a Creature and Kingdom of God; chiefly written to demonstrate the *Truth* and *Excellency* of the *Bible*, which contains the Laws of his *Kingdom* in this Lower World; by Dr. *N. Grew* Fellow of the College of Physicians, and of the Royal Society, in *fol.* 1701.

Philosophical Transactions: giving some Account of the present Undertakings, Studies and Labours of the Ingenious in many considerable parts of the World; are continued to be published monthly, by Dr. *Hans Sloan*, Secretary to the Royal Society.

A Collection of curious Travels and Voyages, in two Tomes: the first containing Dr. *Leon. Rauwolfe*'s Itinerary into the Eastern Countries; as *Syria*, *Palestine* or the *Holy Land*, *Armenia*, *Mesopotamia*, *Assyria*, *Chaldea*, &c. The Second taking in many parts of *Greece*, *Asia Minor*, *Egypt*, *Arabia Felix*, and *Petræa*, *Ethiopia*, the *Red-Sea*, &c. From the Observations of Mons. *Belon*, Mr. *Vernon*, Dr. *Spon*, Dr. *Huntingdon*, Mr. *Greaves*, *Vesslingius*, *Thevenot*'s Collection, and others; by *John Ray*, Fellow of the Royal Society, in 8*vo*.

The Wisdom of God manifested in the Works of the Creation, in two parts; *viz.* the Heavenly Bodies, Elements, Meteors, Fossils, Vegetables, Animals (Beasts, Birds, Fishes and Insects); more particularly in the Body of the Earth, its Figure, Motion and Consistency; and in the Admirable Structure of the Bodies of Men and other

other Animals, as alſo in their Generation, *&c.* with Anſwers to ſome Objections; by *John Ray*, F. R. S. The third Edition, very much enlarged throughout, in 8*vo.* 1701. Price 4 *s.* 6 *d.*

Three Phyſico-Theological Diſcourſes concerning, 1. The Primitive Chaos, and Creation of the World. 2. The General Deluge, its Cauſes and Effects. 3, The Diſſolution of the World, and its future Conflagration, *&c.* By *John Ray*, in 8*vo.* Price 3 *s.* 6 *d.*

A Perſuaſive to a Holy Life; from the Happineſs that attends it, both in this World, and in the World to come; by *John Ray*, F. R. S. ſometime Fellow of *Trinity College* in *Cambridge*, in 8*o* 1700. Price 1 *s.* 6 *d.*

The Preſent State of *England*; the Laſt Edition, with many Alterations and Additions. Price 5 *s.*

Medulla Hiſtoriæ Anglicanæ; being a comprehenſive Hiſtory of the Lives and Reigns of the Monarchs of *England*, from the time of the Invaſion thereof by *Julius Cæſar*, to the beginning of the Reign of King *William* III. The Fifth Edition, in 8 *vo.* 1701.

Several Books lately publiſhed for the Uſe of *Eton* School, *viz.*

Phædri, Aug. Liberti Fabularum Æſopiarum libri 5. Notis Doctorum ſelectioribus, noviſque paſſim & Conjecturis & Explicationibus illuſtrata opera *Tho. Johnſon.* 8*vo.*

ΠΟΙΚΙΛΗ ΙΣΤΟΡΙΑ, ſive Hiſtoriarum Fabellarumque Delectus cum Notis & Verſione, in 8*vo*. 1701.

Novus Græcorum Epigrammatum & Poemation Delectus cum nova Verſione & Notis. Opera *Tho. Johnſon*, in 8*vo*. 1699.

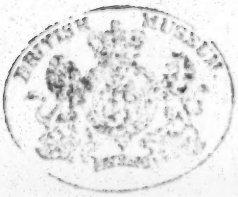
Epigrammatum Delectus ex omnibus tum veteribus tum recenſioribus Poetis accuratè decerptus. 12*o*. Editio quinta, 1697.

Engliſh Examples to *Lily*'s Grammar-Rules for Scholars Latin Explanation to each Rule, in 12*o* 1699. Price 1 *s*. 6 *d*.

Shorter Examples to *Lily*'s Gtammar-Rules for Childrens Latin Exerciſes; with an Explanation to each Rule, in 12*o*. Price 1 *s*.

Nouns and Verbs in *Engliſh* and *Latin*, ſelected for Children to conjugate and decline; with with ſome Paradigms of both, that are wanting in the *Latin* Accidence, all three publiſhed by *Will. Willymot*, A. B. for the Uſe of *Eton* School.

F I N I S.


BRITISH MUSEUM